

Disciples of Christ

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To our beloved friends,
Daughter of Mrs Rigdon
from
The Parkers,

10/17/1909

THEY MAY ALL
BE
ONE
BELIEVE
THE WORLD MAY



PROGRAM

OF THE

International Centennial

CELEBRATION AND CONVENTIONS

OF THE

Disciples of Christ

(CHRISTIAN CHURCHES)



PITTSBURGH, PENNSYLVANIA

1909

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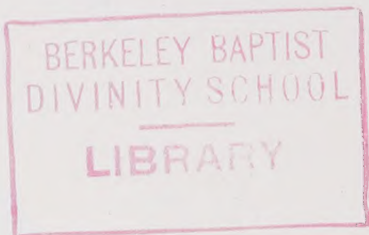
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1909

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GUIDE TO PITTSBURGH

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Campbell Home
Campbell Monument

Bethany College

Campbell Study
Corridor Bethany College

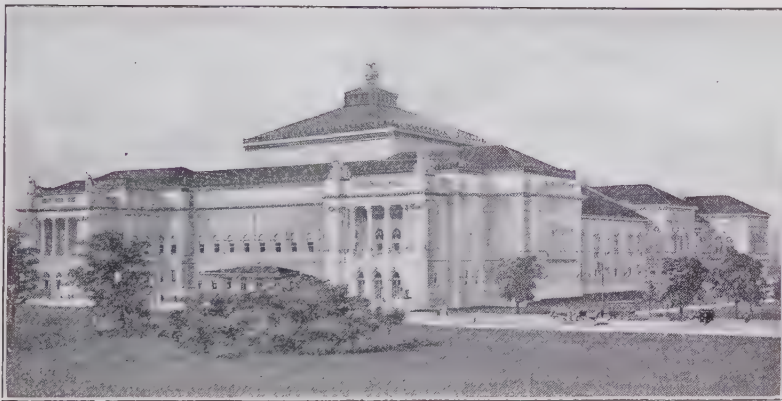
INTRODUCTION

Nothing is more in consonance with the spirit of Christianity than the grateful remembrance of those who have rendered conspicuous service in its behalf. When, at the institution of the Memorial Supper, Jesus said, "This do in remembrance of me," His concern was not for His personal glory, but for the welfare of His disciples. In the remembrance of the great sacrifice which He made for the world's redemption, they would find a constant stimulus to faithful and heroic service. The same principle holds good with reference to all the benefactors of our race who, at the cost of personal sacrifices and out of love for truth and for humanity, have laid down their lives in loving and faithful service for the promotion of Christ's kingdom and the elevation of the race. Among those most entitled to the grateful remembrance of mankind are the great reformers in Christian history who have sought to correct existing evils in the Church, and to purify Christianity from prevailing corruptions. The names of Martin Luther, John Calvin, John Wesley, and Alexander Campbell stand out like peaks in a lofty mountain range, whose lives and labors are somewhat more conspicuous, but not more noble, than a vast multitude of others who have given the best service of which they were capable to the cause of truth and righteousness. These men were great, and their names are gratefully remembered, not chiefly because they were men of preëminent ability, but because they consecrated their ability to the highest ends, allied themselves with Jesus Christ, and became partakers of His life, and in a measure, of his glory and immortality. It is not, therefore, in any spirit of glorying in men that we remember and seek to honor

the great reformers in Christian history who have contributed so much to our present inheritance of Christian truth and of civil and religious liberty.

The people who have come to be known as Disciples of Christ or Christians, because of their refusal to be designated by mere party names, have deemed it to be both proper and praiseworthy to recognize the origin of the religious movement which they represent — the youngest of these great historic Reformations — by holding, in the city of Pittsburgh, Penn., near the scene of its birth, in this good year of our Lord 1909, a great Centennial Convention as the culmination of a series of Centennial endeavors worthily to celebrate an event which, under God, has become a source of blessing to the Church universal. As our own free and independent government of the United States dates its origin from the Declaration of Independence, which set forth the reasons why such a government should be formed, and the fundamental principles which should govern it, so it has been thought that this religious movement in behalf of a united church should properly date its origin from the publication of the "Declaration and Address," which occurred at Washington, Penn., Sept. 7, 1809. This document, written by Thomas Campbell, and later read and fully endorsed by his son, Alexander Campbell, contains the reasons which led to the new movement for religious reformation, and the germinal principles which have been dominant in the history of the movement.

In celebrating this event, we believe we are but recognizing the hand of God in granting a new dispensation of truth demanded by the needs of the world. The event as seen from the distance of only one hundred years seems to mark clearly the opening of a new era in the history of the Church — an era marked by a new emphasis on the evils of division, and the need, as well as the method of realizing, that unity among Christ's followers for which He prayed. The result of that agitation and discussion is witnessed to-day in the growing spirit of unity and in the wider



Carnegie Institute

fellowship among Christians which are characteristic of our time. It is, therefore, in grateful remembrance, first of all, of God's goodness in granting to us this dispensation of truth, and secondarily in loving remembrance of the men whom He chose as instruments for the inauguration of this work of reformation, that we seek to worthily celebrate its one hundredth anniversary.

It is unnecessary here to give the dates and chief events in the lives of Thomas and Alexander Campbell, of Barton W. Stone, of Walter Scott, and the host of others identified with them in the early history of this movement, as this information may be found in contemporaneous history. We honor these men because they were first honored of God in being made the heralds of truth which the age demanded. It is only as we recognize the hand of God in the work which they inaugurated that we can devote ourselves with the same sublime courage and devotion to carrying forward the work which they have committed to us. If this Centennial celebration shall serve to fix more clearly in our minds the great principles of this restoration movement, and to make us realize more vividly that the work is of God and not of men, and that in committing ourselves to it we are not following the wisdom of

man, but seeking to be loyal to Jesus Christ, the celebration will have accomplished its chief purpose. It cannot but prove a vast blessing to the cause of Christian union, and therefore to the cause of world-wide Christianization, if there shall be begotten in the hearts of the younger generation, now coming on the stage of action, the same zeal for the great fundamental principles of this movement which characterized our fathers, who were willing to forsake all for the defense of the Reformation which they had espoused. What, in brief, are some of the chief things for which this movement stands whose inauguration we are celebrating? Holding in common with other evangelical Christians the great fundamental truths of our common faith, it pleads, as truths for the present time, other principles and aims which have made its advocates a distinct religious people.

1. It stands for the unity which existed in the New Testament Church, and which Christ prayed might continue to exist among all those who should believe on Him through the testimony of His apostles.

2. In order to the realization of this unity which Jesus teaches is essential to the world's conversion, this movement stands for the rejection of all human creeds as authoritative, or as the bases of union and fellowship among Christians, and for the restoration of the Bible, and the Bible alone, as the only authoritative rule of faith and of practice.

3. It stands for the rejection of all party names in religion, and for the use of those common names which suitably describe all the followers of Christ,— as Christians, or Disciples of Christ, or Churches of Christ,—thus giving preëminence to Christ in all things.

4. It stands for the restoration of the New Testament Creed or Confession of Faith; namely, the old confession of Simon Peter on which Jesus said he would build His Church, — “Thou art the Christ, the Son of the living God.” Believing on Him with all the heart, one believes all that He reveals concerning God and duty



Forbes Field

and destiny, and is willing to obey all that He commands. This makes faith personal rather than doctrinal. On this basis of faith in, and loyalty to, Jesus Christ, it stands for Christian liberty — the goal of an age-long conflict with a religious despotism that has sought to make men think alike and worship alike, mistaking uniformity for unity. The distinction between faith, which has Christ for its object, and opinions, which are deductions of human reason, and which, though true, are not to be made tests of fellowship, has enabled the advocates of this Reformation to harmonize two important principles which have often been regarded as incompatible; namely, union and liberty. For the first time, therefore, in history, has it been possible to give practical effect to the saying of Rupertus Meldenius: “In things essential unity; in things not essential liberty; in all things charity.” The faithful adherence to this vital distinction makes possible also the realization of Christ’s prayer that His disciples may be one in Him, that the world may believe. This unity allows liberty for the acceptance of all the truth which may break forth from God’s word in the coming times.

5. It stands for the restoration of the two ordinances of Christianity, Baptism and the Lord’s Supper, to their original place

and meaning,— the former, the burial in water of a penitent believer in the name of the Father and of the Son and of the Holy Spirit, thus symbolizing the burial and the resurrection of Christ, as well as the believer's own death to sin and resurrection to newness of life; the Lord's Supper to be observed weekly, in accordance with New Testament practice, in memory of Christ's death, to which should be received, without question, all who believe in and love our Lord Jesus Christ, and desire to observe the institution in memory of Him.

6. It stands for the restoration of the New-Testament method of evangelization through the simple preaching of the Gospel of Christ, and the baptizing of penitent believers who signify their willingness to confess the Lord Jesus and to walk in obedience to His commandments, discarding such methods and theories as seem to dishonor God's character and God's Word, and seeking to reconcile men to God — not God to men.

7. It stands for the organization of baptized believers into local congregations or churches, which have the right of self-government in all matters that pertain to their local welfare — with the two classes of local officers recognized in the New Testament as bishops or elders, and deacons. It stands also for the fellowship of all these churches together in the common work of advancing the kingdom of God, believing that not in isolated efforts, but in co-operation as members of a common body, can they accomplish the work which Christ has laid upon His Church, and promote their own spiritual development.

8. Committed as the movement is to the cause of Christian unity, it stands for the manifestation of the spirit of unity by co-operation with other followers of Christ, who stand not with us in all things, but who hold to Christ as their Head, in so far as this may be done without sacrificing any truth or principle which its mission is to emphasize.

9. It stands not only for the world-wide prevalence of the gospel, to which Christian union looks as its end, but for the complete dom-



Duquesne Garden

inance of Christianity in our social, domestic, industrial, and political life, so that ours shall be indeed a Christian civilization.

10. May we not add, as a consummating feature of the high ideals which come within the vision of this restoration movement, that it stands for that continuous growth in grace, and in the knowledge of the truth, which has for its only limit the complete transformation of all who believe on Christ into the perfect likeness of their divine Lord; for the promise is that "We shall see Him as He is, and be like Him." This is the sublime consummation of God's purpose concerning humanity

"The one far off divine event,
Toward which the whole creation moves."

It is pertinent that the world should ask, "What have you accomplished in the way of practical results during the century with these ideals and the program of reform herein outlined?" Asking our friends to bear in mind how many things which might properly be classed as practical results do not lend themselves readily to tabulation, and that statistics for this Centennial year will not be available until the Convention meets, we submit the

following as some of the tangible and practical achievements of the century.

1. From nothing but a "voice" crying in the wilderness of the new world, saying, "Prepare ye the way of the Lord, walk ye in the old paths, and, putting aside the things which divide, be united in Him in order that we may bring the world in subjection to His reign," the number of believers now walking in this way is more than a million and a quarter, not to mention the vast host who, rejoicing for a period in this new-found light and liberty, have passed on to the life unseen and the church invisible.

2. These believers are organized into 11,647 churches, with 8,904 Bible schools enrolling 931,938 scholars, with church property valued at \$30,000,000.

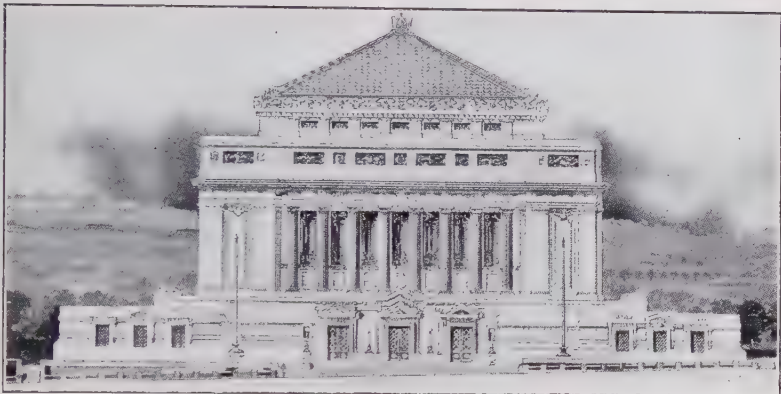
3. There are 6,877 ministers of the gospel preaching the Word and urging this plea for Christian union.

4. There are three national missionary organizations through which the churches are cooperating in spreading the gospel at home and abroad; namely:

(a) The American Christian Missionary Society, which was organized in 1849, and which is devoted to American missions. The Board of Church Extension, organized in 1888, is a part of this society, and the amount raised for home missions and church extension during the year 1908 was \$175,248. The Board of Ministerial Relief, also a part of the A. C. M. S., raised last year \$12,550.

(b) The Christian Woman's Board of Missions, organized in 1874, and managed wholly by the women, does mission work both at home and abroad. It raised during the year 1908 \$295,630. It does mission work in India, Jamaica, Porto Rico, South America, Mexico, and the United States.

(c) The Foreign Christian Missionary Society, organized in 1875, purely for mission work in foreign lands, has missions in India, China, Japan, Africa, England, Scandinavia, the Philippines, Cuba, and Tibet. It raised in 1908 \$274,324.



Soldiers' and Sailors' Memorial Hall

Besides these national missionary organizations there are state and district missionary societies which coöperate with the American Christian Missionary Society. These raised and expended during the past year \$262,533.

(d) In addition to these missionary organizations there is a National Benevolent Association, organized in 1886, for the purpose of caring for homeless and orphan children and the aged poor. It has orphan homes in St. Louis, Mo.; Cleveland, O.; Dallas, Tex.; Baldwin, Ga.; and Denver, Col. It has homes for the aged at Jacksonville, Ill.; East Aurora, N. Y.; and Eugene, Ore.; and hospitals at St. Louis, Mo., and Valparaiso, Ind. It raised for the work during the year 1908 \$122,301. The total amount raised for missions, education, and benevolence during the year 1908 was \$1,514,571.

(e) There are thirty-three institutions of learning of various grades established in the interest of this Reformation, owning property worth \$4,001,304, and having an aggregate endowment of \$2,067,749. Among the students in these institutions are more than a thousand who are preparing for the work of the ministry.

(f) A literature in the form of books and tracts has been

created, adapted to the growing needs of the movement, and there is a large number of periodicals serving the various needs of the work and advocating the principles herein stated.

(g) Besides this work accomplished within our own lines, our membership is in coöperation with other evangelical bodies in various kinds of interdenominational work, such as is being carried on by the International Sunday School Association, Christian Endeavor, Y. M. C. A., Y. W. C. A., Federal Council of Churches of Christ, Union Evangelistic Meetings, and other forms of co-operative activity along undenominational lines.

It is believed that a religious movement which stands for these high and holy aims, and which, during the first century of its existence has, with God's help, in spite of human infirmities, accomplished such results as have been achieved, having exerted the influence which it has on the religious thought and life of the world, is of sufficient importance to warrant the celebration of its one hundredth anniversary.

We cannot close this brief introduction to our program without acknowledging, with thanks, the coöperation of the ministers and churches in carrying out the plans we have formulated. Nor can we look forward into the new century that lies before us without a prayer for God's continued guidance, and a prophecy that vastly greater things are to be accomplished under God in the century to come than have been achieved in the century past, and that those who join in celebrating our second Centennial will have occasion for thanksgiving to Almighty God for the realization of aims and ends which neither our fathers before us, nor we of to-day, have been permitted to see, except by faith.

J. H. GARRISON,
Chairman Centennial Campaign Committee.

THOMAS AND ALEXANDER CAMPBELL

By Archibald McLean

Thomas and Alexander Campbell were fortunate in many respects: they were well-born, they lived in a time of unusual opportunity, they were eminently successful. A study of these men and their achievements should not be without profit to all who are interested in the Kingdom of God. I propose to speak of their preparation for their mission, of the program they outlined for themselves, of the methods they employed, of the effects of their work, and of the men themselves.

I. The Preparation of These Men for Their Mission

Thomas Campbell was born in County Down, Ireland, Feb. 1, 1763. His father was a soldier and was with Wolfe at Quebec. He separated himself from the Catholic church and became a member of the Anglican church, and served God according to act of Parliament. Thomas Campbell received a good English education in a military school. While yet a lad he gave himself in love and trust to the Lord, and decided to spend his life in the Christian ministry. He united with the Seceder church, an offshoot of the Established Church of Scotland. Through the aid of a friend he was enabled to attend Glasgow University for three years. After his graduation he took the full seminary course prescribed for ministerial candidates. Before his ordination and after he taught school; this was necessary to support himself and his family. Thomas Campbell was said to be the most earnest and devoted minister in the synod to which he belonged.

While still in Ireland he saw and lamented the divisions in religious society and their evil effects. The small Seceder church was divided into four branches; all held the same creed, but each claimed that it was the true church. The branch to which he belonged was particularly bigoted. It excommunicated one man because he listened to James Haldane and Rowland Hill preach. It disciplined a stone-mason because he did some work on an Episcopal chapel. It denounced Whitefield as an enthusiast who was doing the work of Satan. Thomas Campbell sought to unite two of these bodies that had so much in common, but failed. In the synod he out-argued his associates, but they out-voted him.

In the year of 1807, on account of ill-health caused by over-work, Mr. Campbell was advised to take a long sea voyage. This led him to visit America. It was his purpose, if he were pleased with the country, to send for his family. On his arrival he found work in Washington County, Penn. The population was sparse and religious privileges few. Because of the division of the church, large tracts of the country were deprived of a gospel ministry, and the people enjoyed few more religious advantages than if they were living in the midst of heathenism. Mr. Campbell sought to benefit all sorts and conditions of men. He invited all who felt that they were Christians to come to the Lord's Table, whether they belonged to the branch of the church to which he belonged or not. He was anxious to shepherd those scattered sheep in the wilderness. His conduct raised a tremendous outcry. He was accused of heresy and brought to trial and found guilty. He had invited some people who held the same creed, but differed in some minute details, to the Holy Supper. He had openly lamented the divided state of the church, and had spoken of the blessedness of unity and purity and peace. That was the head and front of his offending.

On an appeal to a higher court, the sentence was set aside on account of some informality, and the whole matter was referred to a special committee. This committee accused him very unjustly



Brush Run Church

of evasion and equivocation. Party feeling ran high. Men of less ability and learning sought to deprive him of his good name. Spies were sent to take notes on his discourses and to report upon his conduct. He said that it was only because of the law of the land that his head was left upon his shoulders. Because of this ungenerous treatment, he withdrew from the synod and held himself unaffected by its censures and no longer subject to its control.

Having cut himself loose from all denominational moorings, he was not idle, but continued to preach and teach as he found opportunity. He spoke in private homes, and in groves when the weather permitted. Feeling that his position was somewhat abnormal, he called his friends together to consider what should be done. He had no thought of organizing a new party. He wished to put an end to all parties and unite all Christians upon the Bible as the only authoritative rule of faith and practice. It was at that meeting that Thomas Campbell proposed as a rule of action the famous maxim, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." It was there and then resolved to form the Christian Association of Washington. This was not a church, but a society for the promotion of Christian union

and a pure evangelical reformation by the simple preaching of the gospel and the administration of the ordinances in exact conformity to the divine standards.

A house of logs was built as a place of meeting for the Association. In a farmhouse near by Thomas Campbell wrote the "Declaration and Address." Such a publication was deemed highly expedient. The "Declaration and Address" was a statement of the principles upon which they proposed to act. This document has been fittingly called the Great Charter of our movement. The germs of all subsequent developments are in it. I regard it as one of the greatest, if not the very greatest, document ever written on American soil.

Alexander Campbell was born near Shane's Castle, County Antrim, Ireland, Sept. 12, 1788. He was brought up in the nurture and admonition of the Lord. In his home there was prayer and song every night and morning. The Scriptures were read and memorized every day in the year. Alexander Campbell was acquainted with good books from his birth. He spent several years in a school taught by his uncles. His father spared no pains to make him a good classical scholar. Being an athletic youth, for a time he preferred rod and gun and work in the open air to books. Then a change came over him, and he applied himself with great diligence to his studies. He sought to store his mind with useful knowledge. Books became his constant delight. The finest passages in Greek and Latin and French and English literature, both prose and poetry, were committed to memory.

While assisting his father in the school he became a Christian. It was the wish of his father that he should enter the ministry. His boyish soul was filled with wonder at the number of religious sects around him,—Catholics, Episcopalians, Presbyterians of various kinds, and Independents. The more he saw of these sects, the more the conviction grew upon him that the existence of sects and parties was one of the greatest hindrances to the spread and triumph of the gospel.



Foundation of Brush Run Church (1909)

When Thomas Campbell left for America, Alexander took charge of the school, and was the head of the house. In the year 1808 the family received word to close the school and dispose of the property and sail for the new world. The ship on which they embarked was wrecked on the coast of Ireland, and all on board were in imminent danger of losing their lives. Sitting on the stump of a mast, Alexander gave himself wholly to the Lord, and vowed that if his life were spared he would devote himself to the preaching of the gospel. Escaping from the wreck, and collecting such goods as they could, the family decided to spend the winter in Glasgow, that Alexander might attend the university. He made the most of his opportunities that year. He studied from four in the morning till ten at night.

In Glasgow Alexander Campbell made the acquaintance of several men who profoundly influenced his life. These men represented different religious bodies and held these things in common: Independency in church government, and a more strict adherence to the Scriptures in faith and practice. Some observed the Lord's Supper weekly; some held to believers' baptism and to immersion. But these were not urged upon any one. One result of his year

in Glasgow was that he separated himself from the Seceders. He did not then unite with any other body, but he broke with the people among whom he had been born.

The next year the family arrived in America. Father and son were surprised and pleased to find that they stood on substantially the same platform. One of the first things his father asked Alexander to do was to read the proof-sheets of the "Declaration and Address." The son was delighted, and declared that he would devote his life and strength to the advocacy of the principles contained in that immortal document. At the first reading the son saw some of the implications that the father did not see. He saw that if the "Declaration and Address" were followed to its logical conclusion infant baptism would have to be abandoned. The father did not think so, and the matter was passed over for the time.

This brief historical outline shows how these men were prepared for their mission. They were not ignorant novices; they were Christian men who had the benefit of university training. They had ample knowledge of sectarianism and its fruits. Before leaving Europe they had conceived the greatest antipathy to party spirit and to all its workings and manifestations. They had caught a vision of a united church and an evangelized world, and they were cheered and charmed by the sight.

II. The Program of Thomas and Alexander Campbell

As I understand it, their program can be stated in a single sentence, "The union of all God's people on a basis of Holy Scripture, to the end that the world may be evangelized." Luther's fundamental idea was that of justification by faith as opposed to justification by works of law and merit. Luther faced the problem of sin, and sought a way of escape from its guilt and condemnation. The Campbells faced a divided and discordant church, and sought its reunion. The gathering together of all the children of God scattered abroad is the core of this great religious movement. In



Buffalo Creek, where the Campbells were baptized

the first proposition of the Address, it is said that the church of Christ on earth is “essentially, intentionally, and constitutionally one.” “It must necessarily exist in particular places and distinct societies, yet there ought to be no schism, and no uncharitable divisions among them. All should walk by the same rule, and mind the same thing, and be perfectly joined together in the same mind and in the same judgment.”

When they turned to the New Testament they read of one body and one Spirit; of one Lord, one faith, one baptism, one God and Father of all; of one flock, and one Shepherd. They read, “For in one Spirit were ye all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.” The church is a unit; baptism is a unifying ordinance. In his intercessory prayer our Lord asked four times that his followers might be one. His desire was that they might be one even as He and the Father are one. Paul urged his converts to complete his joy, being like-minded, having the same love, being of one accord, of one mind. Everywhere the emphasis is on unity. Divisions and factions are unsparingly condemned. “Mark them that are causing divisions and occasions of stumbling, and turn away

from them." "A man that is a factionist after the first and second admonition, avoid." Factions and divisions and heresies are set down among the works of the flesh.

When the Campbells looked over the religious world they saw that the people who held the same confession, and who would have died rather than deny it, would not sit down together at the Communion Table. They had ninety-nine points in common; at one point they differed, and on that account they would have no fellowship. Men and women claiming to love and serve the same Lord were hateful and hating one another. Greek and Catholic had nothing in common. Neither would worship or work with Protestants. Among Protestants there was an endless variety of creeds and parties. These parties had as little hope of the salvation of their own neighbors as they had of the Unspeakable Turk. The nearer they were together, the farther they were apart. The results of these divisions were evil and only evil, and that continually. Growth in grace and knowledge was arrested. Christ was dishonored and his banner trailed in the dust. The Holy Spirit was grieved and quenched.

Thomas and Alexander Campbell looked on this picture and on that. They saw the church as described in the New Testament and the church of their own day. They felt impelled by the Divine Spirit to do what they could to repair the breaches that had been made, and to heal the hurt of the people of God. They prayed and labored to see all divisions abolished, and Christians of every name united upon the one foundation on which the apostolic church was built. They endeavored to hasten the happy time when Zion's watchmen should see eye to eye, and all should be called by the same name.

Two Irish immigrants on the outskirts of civilization, without name or social position, without money or influential friends, relying on God and the righteousness of their cause, undertook the colossal task of reconstructing Christendom. History does not furnish a finer illustration of the moral sublime. It was equal to



Parlor of Campbell Home (1909)

the attempt of William Carey, when he undertook in his own person to convert the world to Christ.

The union these men sought to effect was based on the Word of God. Their motto was, "Union in truth." They held that nothing was to be inculcated on the church as articles of faith, nor required as terms of communion, but what is expressly taught and enjoined in the Word of God. They said, "Nothing ought to be admitted as of Divine obligation in the church's constitution and management but what is expressly enjoined by the authority of the Lord Jesus Christ and his apostles upon the New Testament church either in express terms or by approved precedent." They maintained that the Bible, and the Bible alone, is the one authoritative bond of union and the one infallible rule of faith and practice. The Campbells proposed to begin anew, to begin at the beginning. They wished to come fairly and firmly to original ground, upon clear and certain premises, and take up things just as the apostles left them; that thus disentangled from the accruing embarrassments of intervening ages they might stand with evidence upon the same ground on which the church stood at the beginning. This was a program far more thorough than that of Luther or Cal-

vin. This was not a reformation in which some abuses were to be lopped off, but a complete restoration of primitive, apostolic Christianity in letter and spirit, in principle and practice.

One of the maxims most insisted upon was "Bible names for Bible things." They contended earnestly for a pure speech, for the form of sound words. They wished to use the very language of Scripture in relation to any subject of which it treats. They were careful to set forth Scripture doctrine in Scripture terms. They wished to inculcate nothing as a matter of faith or duty not expressly contained on the sacred page and enjoined by the authority of the Saviour and His apostles upon the Christian community. In presenting Scripture ideas they preferred to do so in the very words of Scripture; for they feared that if the phrase was not found in the Book, the idea that it exactly represented was not in the Book. They taught that there was danger of introducing unscriptural ideas with unscriptural terms. As far as possible they avoided the use of scholastic phrases and what they called the Babylonish dialect of the dark ages. They said, "What we insist upon is the moral necessity of the constant, strict, and undeviating use of the language of the Holy Scriptures upon every item of Divine truth, that whether we preach or teach, it may be in the words of the Holy Spirit, that by so doing we may neither corrupt the truth nor cause divisions." They insisted also on using Scriptural terms in the Scriptural sense.

The end of the union contemplated by the Campbells was the evangelization of the world. They maintained that nothing was essential to the conversion of the world but the union and co-operation of Christians. For forty-one years "The Millennial Harbinger" carried upon its title-page the great missionary text, "I saw another messenger flying through the midst of heaven having everlasting good news to preach to the inhabitants of the earth, and to every nation, and tribe, and tongue, and people, saying with a loud voice, 'Fear God and give glory to him; for the hour of his judgments is come, and worship him who made heaven, and



Bethany Church

earth, and sea, and the fountains of water.'” These men sought in every way to contribute to the universal spread of the gospel and the introduction of the happy era when the tabernacle of God will be with men, and He shall dwell among them, and they shall be His people, and God Himself shall be with them and shall be their God. The union they sought was not an end in itself, it was a means to an end. When our Lord prayed for the unity of his followers it was that the world might believe that the Father sent Him, and that He loved them as He loved the Son. If all did wear the same name, and spake the same thing, and were of one heart and one soul, and did nothing, what would be gained? The union our Lord had in mind was for the sake of efficiency and economy. A united church would do what a divided and contentious church could not. A united church would be a moral miracle and would convert the world. In a recent book I read, “In a united church of one hundred and twenty there may be power enough to convert a world; in a disunited church of one hundred and twenty millions there may not be power enough to combat even the evils in the lands in which it exists.” The church has the men and the means to evangelize the world in a generation, if the different religious bodies would unite and use all their energies for this purpose.

III. The Methods Employed by Thomas and Alexander Campbell

First, they were both preachers. They preached at home and abroad. In response to urgent requests, they made long tours and preached every day, and often two or three times a day. On these tours they travelled thousands of miles and were gone from home for months at a time. Alexander Campbell was one of the greatest preachers of any age. He was a master of assemblies. President Pendleton said of him, "I have heard Webster, Clay, Prentiss, and all the orators of that generation. Mr. Campbell towered above them all. He had more of the air of freedom than any orator of his day." Wherever he spoke, thousands flocked to see and to hear. They hung entranced on his lips. After the preaching was over they wanted to hear more. They followed him to his home and listened to him talk far into the night. These conversations cleared away many difficulties and made plain what was obscure before. In many instances as much good was done in conversation as in the public address.

Secondly, the debates in which Alexander Campbell took part bore much fruit. At first he did not think favorably of debating. He thought verbal controversy would do more harm than good. He was invited three times to meet Mr. Walker before he consented. After that experience he changed his mind. He felt that there was nothing like meeting face to face in the presence of many witnesses and talking the matter over. He was convinced that a week's debating was equal to a year's preaching. Each of his debates was published. Thousands who could not hear the discussions read them and were convinced. In these debates he had unrivalled opportunities for setting forth the views he wished to propagate. His debate with Robert Owen was widely published in America and in Europe; it won for him international fame and marked an epoch in his history. His magnificent and triumphant defense of Christianity placed the whole church under obligation to him. His



A. Campbell's Publishing House

discussion with Bishop Purcell was hardly less fruitful of good. In that discussion he defended the fundamental principles of Protestantism.

Thirdly, the press was used, and with great effect. It was not till the publication of his first debate that Mr. Campbell began to understand what a powerful agency the press was. This led him to publish a monthly magazine entitled "The Christian Baptist." The sole object of this magazine was the eviction of truth and the exposure of error in doctrine and practice. Mr. Campbell adopted the Scriptures as the sole standard of religious faith and work. In a few years his ideas were being discussed wherever the English language was spoken. Perhaps no other publication of the same general character ever created a greater stir than "The Christian Baptist." A version of the New Testament based on the work of George Campbell, MacKnight, and Doddridge ran through six editions. A hymnal was also published. From his little printing-office in Bethany 68,000 volumes were sent out in a few years. After publishing "The Christian Baptist" for seven years, Mr. Campbell discontinued it and issued "The Millennial Harbinger," a magazine twice as large. He continued to edit the "Harbinger"

till the year 1863. He published a work on baptism, a volume of popular lectures and addresses, and "The Christian System." About sixty volumes came from his busy brain.

Fourthly, Mr. Campbell founded a college. As churches multiplied, educated men were needed to serve them. For a time it was said that all sorts of men were preaching all sorts of doctrine. This led to the founding of Bethany. Mr. Campbell was president from the time of its beginning till his death. He made the Bible one of the chief text-books. There was a lecture on the Bible every day of the school year. The men trained in Bethany caught his spirit and went out as propagandists in all directions. Such men as John A. Dearborn, William Baxter, Robert Graham, Charles Carlton, A. R. Benton, C. L. Loos, J. W. McGarvey, Alexander Procter, M. E. Lard, B. H. Smith, John Shackelford, Thomas Munnell, A. E. Myers, J. C. Miller, George Plattenburg, R. M. Gano, S. W. Crutcher, I. B. Grubbs, J. S. Lamar, J. F. Rowe, B. W. Johnson, A. G. Thomas, Alexander Ellett, W. S. Giltner, O. A. Burgess, John A. Brooks, L. A. Cutler, Joseph King, Robert Moffett, R. H. Johnson, A. S. Hale, W. C. Rogers, J. Z. Taylor, W. T. Moore, L. L. Carpenter, Jabez Hall, H. McDiarmid, H. H. Haley, H. S. Earl, and a host of others, went out to hold what was gained and to set up their banners in new territory in the name of the Lord.

Fifthly, Mr. Campbell aided in organizing the American Christian Missionary Society. He came to realize the imperative need of organization and coöperation. Churches were calling for preachers and for financial aid. Wolves in sheep's clothing were making havoc of the flock. It was felt on all sides that the time had come to do something in the regions beyond. Making The Book the man of his counsel, he came to see and to feel that the principal business of the early church was the missionary enterprise, that the spirit of Christianity is essentially a missionary spirit. Mr. Campbell was elected president and continued in that position for seventeen years. His annual addresses were masterpieces. In one of these he said, "The church of right is, and ought



Bethany College, before the burning of the right wing

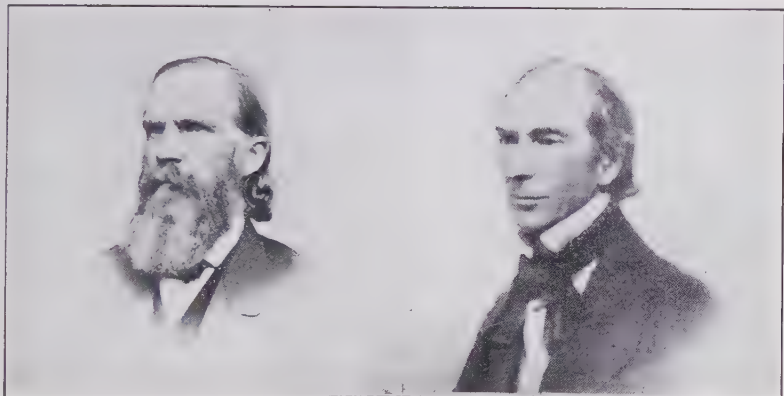
to be, a great missionary society. Her parish is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man. The Church of Christ is, in her nature, spirit, and position, necessarily and essentially, a missionary institution. . . . Until the whole world has heard the glad tidings of great joy to all people, the missionary cause will be in season, nay, not merely in season, but the paramount and transcendent work, duty, privilege, and honor of Christ's own church." More than half of our churches were organized by this society and its auxiliaries. Many others were saved from discouragement and disintegration by its timely counsel and generous aid.

IV. Some of the Results of Their Propaganda

Alexander Campbell died March 4, 1866. At that time those who held the same views numbered between four and six hundred thousand. For some years after his ordination, which took place January 1, 1812, his aims were very limited. He did not expect to do more than erect a single congregation, in which he could enjoy the social institutions of the gospel. In the year 1820 there

were six churches, and the aggregate membership was less than two hundred. He was invited to remove to New York or Philadelphia. He did not think any church there would accept the primitive order of things. He would rather live in the backwoods than create division. He preferred to live on his farm and preach to the people within reach. It was not until after his first public discussion that he thought something could be done on a more extended scale. In 1828 Thomas Campbell said that if there were ten more to aid the four or five already engaged in the good work they would not be sufficient to meet the needs of the public, or to occupy the ground that was ready to be tilled. Twenty years later Alexander Campbell was pleading for a thousand preachers for the Mississippi Valley. There were those who predicted that when Alexander Campbell died the movement would be wrecked. The contrary was the fact. He built so wisely and so well that the cause flourished more after his death than before.

The number gathered into the churches is only a small part of what has been effected. The religious thought of the country and of the world has been leavened. Creeds have been modified or thrown away. The personal Christ is preached rather than systems of doctrine. The Bible is read and interpreted as other books. The mystical meanings found in texts by spiritualizing processes are heard no longer. Union sentiment is more widespread and more popular than ever before. Dr. Shields has said that he must be blind indeed who does not see that the movement for Christian unity has become the characteristic movement of modern Christianity. "This is the one question that moves the whole church evangelical on both hemispheres. There is no corner of the Christian world, no outpost of Christian missions, to which it has not penetrated; and no grade of the ministry, from the pope himself down to the humblest evangelist, that has not voiced its claims." At the Parliament of Religions Philip Schaff said, "The world will never become wholly Greek, nor wholly Roman, nor wholly Protestant, but it will become wholly Christian, and will



W. K. Pendleton

R. Richardson

include every type and every aspect, every virtue, and every grace of Christianity, an endless variety in harmonious unity, Christ being all in all." That was an echo of what the Campbells pleaded for throughout their lives. The Shanghai Conference said that in planting the Church of Christ on Chinese soil, its desire was to plant one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God, and led by His guiding Spirit. Thomas and Alexander Campbell would have championed that resolution with all their hearts had they been present. At the Louisville International Sunday-school Convention a body of a thousand men marched through the streets carrying banners with this device, "Our aim, the evangelization of the world; our means, the Word of God; our motto, 'We mean business.'" If the sainted dead are interested in human affairs, the two men who spent their lives in pleading for the same thing must have rejoiced with joy unspeakable and full of glory over that spectacle.

Not many years ago, in an American city, an eminent minister was tried for heresy for daring to say that the divisions of the church were sinful. At the Federal Council of the Churches of Christ in Philadelphia a few months ago, one of the ablest men in

that same communion publicly expressed his gratitude to God that there were many heathen languages into which the words Presbyterian, Methodist, and Protestant Episcopal could not be translated, these languages having no such terms or their equivalents. He held that it is of God's great mercy that the Chinese language does not lend itself to the translation of denominational titles. That is one of the changes that a quarter of a century has produced.

Sometimes we hear it said that the Disciples of Christ have done little to create the union sentiment that is so manifest on all sides. We have not done all that has been done; but we have done something worthy of honorable mention. If a pebble thrown into the sea disturbs every drop of water on the globe, it follows that a body as large and as active as ours must have made a considerable contribution to the cause of Christian union, whether we are widely and favorably known in the East and in Europe or not. I have as little sympathy with those who belittle what we have done as I have with those who claim that we have done everything. I wish to be modest and to speak within the truth. My firm conviction is that this Restoration Movement is one of the principal agencies, if not the principal agency, the Lord has used and is using to answer His own prayer.

It is surely a far cry since thirty persons organized the Brush Run Church to the Centennial Celebration in Pittsburgh, with 50,000 present, and these representing a community numbering 1,300,000 souls; with missions on all the continents and on the islands of the sea, with institutions of learning doing as good work as any in the world, with a respectable literature, with benevolent institutions of growing power, with a Church-Extension fund of nearly a million dollars, with an evangelism and a Sunday-school work of unparalleled dimensions and efficiency, and a Brotherhood that proposes to do a man's work in a man's way. What the future has in store for the movement is known to God only.

The Campbells were greatly aided by the men that accepted their views. Theirs was the grace and wisdom as well as the power



Robt. Graham

C. L. Loos

W. H. Woolery

and fortune of leadership. Among these were Walter Scott, Barton W. Stone, John Secrest, Joseph Gaston, Jacob Osborne, John Henry, William and A. S. Hayden, Robert Richardson, Jonas Hartzel, Adamson Bentley, A. B. Green, Samuel and John Rogers, John T. Johnson, Jacob Creath, Senior and Junior, David S. Burnet, Benjamin Franklin, Aylett Raines, T. M. Allen, John A. Gano, James Darsie, Chester Bullard, Silas Shelburne, R. L. Coleman, J. W. Goss, W. K. Pendleton, S. K. Hoshour, J. M. Mathes, Elijah Goodwin, Love H. Jameson, James Black, Dougald Sinclair, James Kilgour, Alexander Anderson, Edmund Sheppard, Donald Crawford, Isaac Errett, W. H. Hopson, John O'Kane, S. E. Sheppard, P. S. Fall, and L. L. Pinkerton.

Walter Scott was a graduate of Edinburgh University. After teaching in Pittsburgh for several years he left the schoolroom to preach the unsearchable riches of Christ. Like Apollos, he was an eloquent man and mighty in the Scriptures. He was a peerless evangelist.

“ His voice was gentle as the lute,
Or like the thunder strong;
Melted the stony hearts to tears
And moved the listening throng.”

He said, " Give me my head, my Bible, and William Hayden, and I will convert the world." William Hayden was the sweet singer of that day, and Scott's chosen associate.

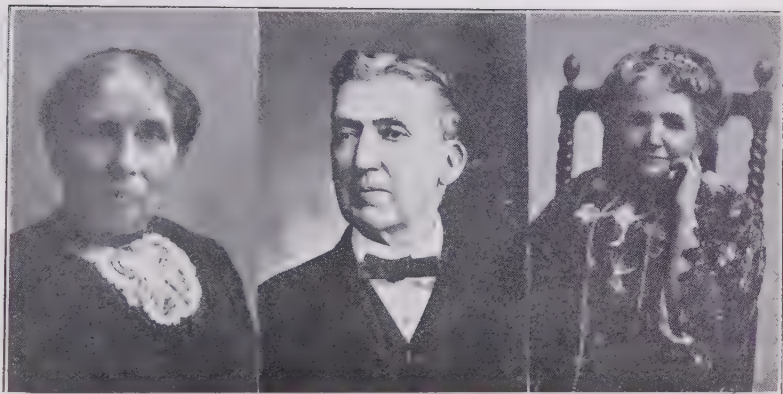
Walter Scott was the first man in modern times to give to anxious inquirers the answer that Peter gave on Pentecost: " Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." It was Walter Scott that discovered the place and function of baptism in the Christian system. He learned and taught that baptism is the culminating act in conversion; that baptism is the remitting ordinance. In baptism the penitent believer receives the assurance of the remission of his sins. That discovery marked an epoch in the history of the Restoration.

It should be added that Scott wielded a powerful and graceful pen. He wrote much for " The Christian Baptist " and for " The Millennial Harbinger." His articles are signed " Philip." His work on the Messiahship of Jesus of Nazareth was a glorification of the World's Redeemer, and did much to fix attention on Christ Himself as the central and supreme Figure in Christianity. " The Gospel Restored " was another of his great works. His monthly publications commended the principles of the gospel to his readers, and relieved the fulness of his own mind.

Walter Scott stood as close to Alexander Campbell as any other living man, and next to his own father he was Mr. Campbell's most trusted counselor. What Melanchthon was to Luther, that Walter Scott was to Alexander Campbell.

Barton W. Stone was educated for the ministry of the Presbyterian Church. After his separation from that church he began a work of reformation. This was somewhat earlier than that of the Campbells and wholly independent of it. In the year 1804 Stone took the Bible as his sole rule of faith and practice and held that the name Christian was the only divinely authorized designation of believers.

Barton W. Stone was one of the noblest and saintliest men that



Mrs. Emily S. Church

Wm. Campbell

Mrs. Decima C. Barclay

Only Surviving Children of Scott and Campbell

ever lived. What was said of Barnabas could be said of him: "He was a good man, and full of the Holy Spirit and of faith." Stone was an able minister of the New Testament and spent his life in the advocacy of its principles. He had the evangelistic temperament and found his greatest delight in preaching Christ to the people and in urging them to accept him as their Saviour.

"And penitence saw through misty tears,
In the bow of hope on its cloud of fears,
The promise of heaven's eternal years,—
The peace of God for the world's annoy,—
Beauty for ashes, and oil of joy."

Stone was one of the principal speakers at the great Caneridge revival. The evangelistic passion continued to possess him till the end of the day.

In 1832 Stone and many of his followers united with the Campbells and their movement. Stone regarded that union as the noblest act of his life. The union was an event of capital importance; it gave heart and hope to all who were pleading for a return to apostolic Christianity.

Stone was an editor also. He wrote much and well. Whether he spoke or wrote, his one aim was to promote the interests of the Kingdom of God on earth. As a result of his holy life and ceaseless propagandism "much people was added to the Lord."

John Smith was a mighty man, gifted with wit and humor and pathos. He baptized his thousands and "capsized" as many more. John T. Johnson had been in Congress for several terms. He had been judge of the Supreme Court of Kentucky. He gave up a lucrative law practice to preach the gospel. Henry Clay pronounced Jacob Creath the finest natural orator Kentucky ever produced. In that time there were few men who settled with churches; any man that could preach was an evangelist. These men were not great scholars, but they received the truth in the love of it, and pay or no pay they went out and spent their lives in its proclamation. There were giants in those days. Alexander Campbell, through his writings, prepared the ground for them. They looked to him for counsel and encouragement. It is said that when Washington asked General Wayne if he would storm Stony Point, Wayne replied that he would storm hell if Washington would furnish the plan. That was the way many of those men felt with respect to Mr. Campbell.

V. Something About These Men Themselves

Thomas Campbell was a handsome man. His forehead was broad and high. He was one of the best-bred men of his day. He mingled freely with the aristocracy of his native land and was not corrupted. He was a Christian gentleman in the truest sense of the word. In speaking and in writing he avoided sarcasm and irony and ridicule. He was a man of catholic sympathies. He spoke of those who differed from him as his "dearly beloved brethren," as "you lovers of Jesus, and beloved by him;" he spoke of "our brethren in all denominations," and said that they were all equally the objects of his love and esteem. He said again: "Our intention



S. M. Martin

Z. T. Sweeney

Geo. H. Combs

Frank W. Allen

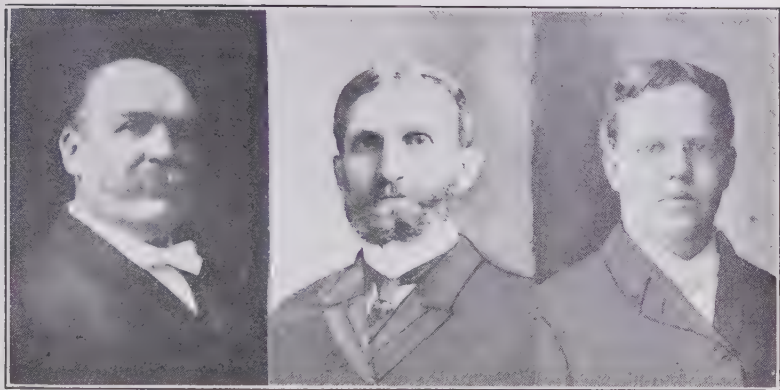
with respect to all the churches of Christ is perfectly amicable. We heartily wish their reformation, but by no means their hurt or confusion."

Thomas Campbell was an unworldly man. Lord Gosford importuned him to become the tutor of his family, and offered him a large salary and a handsome residence. The offer was promptly declined, on the ground that he feared his children might become ensnared and fascinated by the fashions and customs of the nobility. On their account he preferred his ministerial life and comparative poverty. He was unselfish and self-sacrificing, and was willing to take the lowest place in the Kingdom. Thomas Campbell was preëminently a man of faith and prayer. He could say with the Psalmist, "Seven times a day do I praise Thee." He was a pattern of good works,—hospitable, sober, just, holy, temperate. Speaking of Thomas Campbell James Foster said: "He was the most exemplary Christian I have ever been acquainted with." Walter Scott pronounced him the most devout man he ever saw. He had a supreme devotion to truth, and especially to Him who is the truth. Alexander Campbell said of him: "I never knew a man of whom it could be said with more assurance that he walked

with God." "Whatsoever good I may have done under God, I owe it all to his paternal care and instruction, and especially to his example." His piety and sweetness reminded some of the Apostle John. Robert Richardson said: "Never was there an individual who manifested greater reverence for the Word of God, or a truer desire to see it faithfully obeyed. . . . To the faith of Abraham and the piety of Samuel he added the knowledge and purity and warm affections of the Christian, and combined in his deportment a simplicity of manner and courtesy singularly graceful and a dignity which inspired with respect all who approached him." There was nothing austere or forbidding in his manner. He had all the genial and gracious qualities of the Irish race. It need not be said that he had a good mind and a great soul. The "Declaration and Address" demonstrates that. So far as is known, no rational and valid objection has ever been urged against a single position taken in that document. His own son said that the friends of the Reformation were as much indebted to him as to any living man.

Thomas Campbell was eclipsed by his son. He was willing to be eclipsed if thereby the good work might be prospered. But it should not be forgotten that the movement began with Thomas Campbell. He it was that blazed the path through the forest and pointed the way back to Jerusalem. Thomas Campbell has not received the credit due him. His biography was hastily written and did not begin to do him justice.

Alexander Campbell was endowed with many and splendid gifts. No one can read "The Christian Baptist" or "The Harbinger" or any of his debates without feeling that he is reading after a master mind. Those who differed from him spoke of him as a giant. Henry Clay pronounced him one of the most eminent citizens of the United States, distinguished for his great learning and ability. The people of Kentucky regarded him as great among their greatest men, and without a rival in the department to which he had devoted his powers. Judge Burnet, of the Supreme Court of Ohio, felt while listening to him that he was listening to a man who had



J. H. Lucas

J. H. Prugh

W. J. Reid

Pastors in the Centennial Quadrangle

lived in all the ages. Jacob Creath said: "I do claim that he shall stand in the front rank of the most illustrious benefactors of his race since the death of the apostles. He will compare favorably with any of the apostolic fathers in point of learning, talents, purity, and usefulness." John T. Johnson said: "The debt of gratitude I owe that man of God no language can tell." Judge Black said that he was surrounded by many men who were tall in their intellectual stature, but

"He above the rest,
In shape and gesture proudly eminent,
Stood like a tower."

President Humphrey of Dartmouth College testified that for twenty years Mr. Campbell wielded a power over men's minds on the subject of religion which has no parallel in the Protestant or Catholic history of this country. Congress and State legislatures do not stop their business and invite ordinary men to address them. The legislature of Ohio listened to him spellbound for two hours, and before breakfast. He addressed the skeptics of New York in Tammany Hall on two consecutive evenings, and drew praise

from every lip and a vote of thanks from the men whose air-castles he had demolished. These speeches flowed from him like water from the rock smitten by the prophet, and the people felt, like famished Israel as they drank the cooling draught, that a hand of power had relieved their thirst. All who heard were charmed with the man and impressed with the majesty of the Scriptures. He left an impression of power on Christendom, both Catholic and Protestant, as well as upon the skeptical and unbelieving world. His speeches and sermons were characterized by power as his writings were by logic.

Mr. Campbell was a controversialist; but he prized truth above all things. He had the joy of disputation common to all intellectual gladiators; but he wished no victory at the expense of truth. He read the Bible as if he were the first and only man that ever read it. He read it each day as if he had never read it before. He had no theory of his own to sustain. His one purpose was to know the mind of the Spirit. In his debates he was absolutely fair to his opponents. He resorted to no tricks for the sake of an apparent triumph. As an editor he gave every man a full hearing. He invited and welcomed his critics to his pages. He was confident of the strength of his own positions and was pleased to have them tested.

Alexander Campbell was simple and engaging in his manner. He was ever humble, modest, courteous, and as polite to the day laborer as to the greatest and noblest. He repulsed no man, no matter how humble his sphere, or how rude and uncultivated his mind and manners. He continued to the end of his life to grow more humble, patient, and affectionate, and to exhibit in a still higher degree the gentle graces of the Spirit. When his work was done he was still the grand old man; the gentleness was still there. In the weakness and suffering that preceded the end, politeness and gratitude were most conspicuous in him.

In the social circle he was the most delightful of men. Some one has said that the man who is a lion in public is sometimes a



A. McLean

F. M. Rains

S. J. Corey

bear at home. It was not so with Mr. Campbell. He was seen at his best at his own fireside and at his own table. In his controversial writings he was often savage and satirical and ironical. Robert B. Semple and his own father counselled mildness, but to little purpose. He said it was hard for a man who had a quiver full of arrows, well pointed and well bearded, to refrain from drawing blood. He excused his severity on the ground that it was necessary to gain a hearing. Back of his harshness and iconoclasm was a kindly and benevolent nature. In his preaching he refrained from witticisms and puns and satire. Those who looked for pepper and salt and vinegar were surprised to receive manna and wine and oil. He said that in preaching, good temper, love, and tenderness were more powerful than all the censures, sarcasms, ironies, and smart sayings of all the wits of the age.

Referring to Alexander Campbell, Moses E. Lard said that his religious life was like a poem, replete with loveliness and beauty. Nothing could be pronounced more perfect. It was neither showy nor fitful, but tranquil, and cheerful, and uniform. Of his greatness he seemed never for a moment conscious; of his religion, never for a moment unconscious. He prayed with his family night and

morning. He never lost his relish for the bread of life and the water of life. His biographer states that the central thought in his religious life was Jesus the Christ, the Son of God; and no language could portray his lofty conceptions of the glory of Christ, or of the grandeur of the system of which he is the Alpha and Omega. Christ was his Prophet, Priest, and King. He acknowledged no other authority, sought no other mediator or sacrifice, and harkened to no other teacher. Such was his sense of the boundless love of God in Christ that the simple mention of it in his public addresses would often so affect him that for a moment his feelings would stop his utterance and render him unable to proceed. He recognized all power in heaven and earth as resting upon Christ, by whom he thought all kings should reign and in whose name all princes should administer justice. His last sermon was on "The Spiritual Blessings in Heavenly Places in Christ," upon whose surpassing glory he expatiated with that peculiar delight which, in him, this theme constantly inspired.

On his deathbed he spoke of the glorious results which would ensue if the divisions of religious society were healed and the people of God were striving unitedly for the conversion of the world. He recited many of the choicest passages of Holy Writ: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." "I will ransom thee from the power of the grave; O death, I will be thy plagues; O grave, I will be thy destruction." Of the friends about him he asked: "What think ye of Christ? of his divine nature? of his glorious mission? of his kingly office, the Sovereign Ruler of the heavens and the earth, the Fountain of universal being?" As the splendors of eternity fell upon him, and through the open gates he caught glimpses of the King in his beauty, he said, "What shall I do? Whither shall I fly but to Thee?" His wife said to him, "The Saviour will go with you through the dark valley." To which he replied, "That He will; that He will." It was said of Gladstone that he was a great Christian; that he so lived and so wrought that he kept the soul



A. P. Frost

J. M. Philputt

M. M. Davis

W. E. Crabtree

alive in England. The same could be said of Mr. Campbell. He was indeed a great Christian.

Mr. Campbell was deeply indebted to his mother, a Huguenot, a woman of rare personal beauty, and superior gifts of mind and heart. Mr. Campbell said: "As a helpmeet to my father in the work of the Christian ministry I think I never saw her superior, if I ever did her equal. . . . She made a nearer approximation to the acknowledged beau-ideal of a truly Christian mother than any other of her sex with whom I have had the pleasure of forming a spiritual acquaintance." He could not but gratefully add that to his mother as well as to his father he was indebted for having memorized large portions of the Word of God in his youth. These were not only written on the tablets of his memory, but incorporated with his mode of thinking and speaking. From his mother he inherited his vivacity and eloquence.

It is a good thing to see some great work of nature or of art, such as Mt. Shasta, or the Grand Canyon of the Colorado, or Niagara, or the mighty Father of Waters, or the Pyramids, or the Coliseum, or St. Peter's Cathedral, or the Brooklyn Bridge. It is better to know some great personality. There is a certain moral

elevation in that experience. For this reason I urge all young people, and especially all young preachers, to read Richardson's "Memoirs of Alexander Campbell." That is a monumental work; it is one of the greatest and noblest biographies ever written. It gives an account of Alexander Campbell and of Thomas Campbell and of almost every man who played any notable part in the Restoration Movement. It gives a full and accurate record of the heroic period of our history.

In this Centennial year we shall best honor these illustrious men by contending earnestly for the very thing for which they contended. The union of all believers. This is a glorious ideal, an ideal in perfect harmony with the spirit of the age and the spirit of our Lord. For it is not more certain that all rivers run to the sea than that all spiritual forces of our times tend toward unity under Christ the Head. The dominant thought in the life of Abraham Lincoln was the Union. The dominant thought in the lives of Thomas and Alexander Campbell was similar — the Church of Christ united, aggressive, invincible, and glorious. On a basis of Holy Scripture. We build not on a catechism, or confession, or creed of man's formulation, but on the word of truth, the gospel of our salvation. We read that God has magnified his word above all his name. It is for us to do likewise. To the end that the world may be evangelized. This is the end for which the Word became flesh and tabernacled among us; the end for which He died in agony on the cross and rose and ascended to the Father; the end for which the church was instituted and commissioned. If we make this our central thought and labor for its realization with all our power, we or others after us shall see what the Pioneers of the Restoration prayed and longed to see: a perfected church and a redeemed world. And then shall the end come, and Christ shall be all and in all.

CHURCHES OF CHRIST IN WESTERN PENNSYLVANIA

The beginnings of the Restoration Movement are closely connected with the city of Pittsburgh. Not only are Washington, Brush Run, and Bethany in the Pittsburgh district, but into the city itself the paths of the Pioneers continually lead us.

It was in the Presbytery of Chartiers, which included Pittsburgh, that Thomas Campbell labored as a home missionary under the Associate Synod. By this he was censured; from this he withdrew. The United Presbyterians, with National Headquarters in Pittsburgh, are our lineal spiritual ancestors.

To the Presbyterian Synod of Pittsburgh, one year after the publication of the "Declaration and Address," Thomas Campbell applied for Christian and ministerial communion, and was answered with a unanimous negative.

With the Baptist churches of the Pittsburgh region, then known as the Redstone Association, a union was formed in 1813. On Liberty Avenue, Pittsburgh, in 1815, Thomas Campbell opened an academy, which soon became the meeting-place of a little church. For this Association he prepared the Circular Letter in 1816.

To Pittsburgh at this time came George Forrester to establish a school, and to preach the gospel as a Scotch Baptist. Soon he was joined by a brilliant Scotch Presbyterian, Walter Scott; and thus was formed another source of the Reformation. One of Scott's pupils was Robert Richardson, later professor in Bethany College, editor of Campbell's publications, and author of Campbell's Memoirs and other important books.

The First Baptist Church of Pittsburgh, now resuming its ancient name and preparing to build in what we have presumed to christen "The Centennial Quadrangle," was the storm centre of the controversy that finally led to the separation of the Baptists and Disciples in 1829.

To Pittsburgh came the Erretts from New York, where they had taken the Restoration position simultaneously with the Campbells. Here in 1831 Isaac Errett was baptized, the same year the little church was organized in the Forrester home. His first sermon was preached in the little brick church, and he served the congregation as its first regularly paid preacher. Twice in its precarious existence of forty-one years the old Pittsburgh Church owned a brick house of worship, each on Smithfield Street, but most of the time it was going from pillar to post — the Courthouse, the log building at the Point, the schoolhouse, Philo Hall.

In 1840 a great revival was held by Jones and Robinson, seventy-five to one hundred persons being immersed in an evening. Names of sterling worth were on the church roll — Mackrell, Douglass, McLaren, Sutor, Davis, Ensel. Preachers of might came from time to time — Campbell, Scott, John Henry, Jonas Hartzel, Sutton Hayden, William Hayden.

In addition to Scott and Errett, James Darsie and Samuel Church were developed here. The last was a successful business man as well as an able preacher. For many years after the North Side Church was organized he preached for it without pay, and at last donated lots and erected a neat brick building on the banks of the Allegheny River west of Federal Street. This First Allegheny Church rapidly rose to a place of leadership in the brotherhood, which it has steadily maintained.

From 1863 to 1884 Joseph King was the minister. The other fruits of his labor were as abiding and beautiful as the noble building at Arch Street and Montgomery Avenue. In splendid succession have followed W. F. Cowden, W. F. Richardson, Chapman S. Lucas, W. J. Lhamon, and Wallace Tharp. Out of



Larimer

Darsie

Benedict

Streater

Pioneer Preachers in Western Pennsylvania

this prolific hive have gone not only members for the twenty-six younger churches of Greater Pittsburgh, but many ministers — Robert Graham, William Baxter, John and Joseph Errett, J. Z. Taylor, O. A. Hertzog, John and George Darsie, O. H. and A. C. Philips, Ira Kimmel, Frank Longdon, Charles M. Watson.

In 1866 the Hazelwood Church was organized. Among its early members were the Andersons, Olivers, Askins, and Johnsons. It has given many members to younger churches. Its light shines brightly in its changing field and in the coöperation of larger work.

About 1830 Isaac Mills started the Braddock Church in his home. For eight or ten years these house services continued, David Estep, George Forrester, James Darsie, and Isaac Errett walking from Pittsburgh to do the preaching. From a small village Braddock has become a great manufacturing center. The church has had a varied history. In later years it started and fostered Turtle Creek Church, and very materially aided Homestead and Wilksburg. Among the old families are the McCunes, Shallenbergers, Strathearns, and Woods, besides the Mills.

In 1829 Somerset was organized. Long before this "the three Marys"—Mary Ogle, Mary Morrison, and Mary T. Graft—were Restorationists. The church has enjoyed the ministrations of such men as Charles Louis Loos, James Darsie, Leroy Norton, Peter Vogel, and W. H. Woolery. Judge Jeremiah S. Black brought fame to church and town. Among the old and reliable families may be mentioned the Schells, Colburns, Hustons, and Pickings.

The Connellsville Church started after the separation between Baptists and Disciples, in 1830, with a few stalwart souls—Shallenberger, Norton, Herbert, and others. The Davidson home was succeeded by a stone meeting-house in 1845, and that by a brick one in 1873—dedicated by Charles Louis Loos. Since 1898 theirs has been the best house in town. But the outgrown buildings, remodeled, still stand. So endures the faith of its members!

The echo of the "Declaration and Address" is the great church in Washington, with an enrolment of 800. This is the far cry of eighty years since nine members started a church in the house of R. B. Chaplin, Sr. W. H. Hanna, a former pastor, is its living link. He serves at Laoag, P. I. Its activity is further shown in the Second Church, which has a present membership of 200.

In 1832 twelve members started the church at Johnstown. From that on the congregation had a steady growth until 1889, when the great flood came. Scattered, disheartened, the Somerset Church came to the rescue, and with this church the brotherhood at large. The debts were paid and money donated for future work. The 120 at the time of the flood has become 455, with 200 more in the Second Church. During the pastorate of E. A. Hibler one of the best-equipped houses of worship this side of the Mississippi was built. The heroism of faith has won the victories of to-day.

The First Church, New Castle, was organized in 1855, with twenty-four members. Through all the years of its history Thomas W. Phillips and his brother John led the way. The present splendid home is due to their liberality. Two men gave splendid



Miss Elsie Taylor

Mrs. T. W. Phillips

Mrs. Kate E. Roberts

Officers of the Pennsylvania C. W. B. M.

service in these years — W. F. Cowden being pastor from 1871 to 1881, and Dr. I. A. Thayer giving in two pastorates sixteen years of service. With a great membership this church has been a power in Lawrence County. The Central and the Third Church are children of this church, and represent some of its aggressive work.

There are many other stories to tell which space will not allow. Since the start of the Western Pennsylvania Christian Missionary Society a great New Spirit has possessed this field. For twenty-one years, since 1889, it has had one president, R. S. Latimer. His grandfather, James Mackrell, took the stand for New Testament Christianity on the same day his illustrious friend Alexander Carson did, six years before the "Declaration and Address." Mr. Latimer has always been an aggressive worker. He measures work by results. Twelve years he was a Bible-school teacher in Ireland, and twenty-one years and five months in the Allegheny Church. He started the Bible School of Central in October, 1882. The famous Tuesday evening meetings of old Allegheny began in January of 1882. Through this seminary course many of the preachers coming out of this church passed.

Wilkinsburg

Charleroi

First New Castle



Carnegie

Hazelwood

Belmar

First N. S. Pittsburgh

CHURCHES OF CHRIST IN WESTERN PENNSYLVANIA

Names	Date of Organiza- tion	No. of Mem- bers	No. in Bible School	Aided by W.P.C.M.S.	Property Valua- tion
Greater Pittsburgh					
Banksville	1882	90	110	X	\$7,000
Bellevue	1894	350	375		35,000
Braddock	1838	200	150		30,000
Bryn Mawr	1908	40	150		4,000
Carnegie	1889	200	366	X	8,000
Crafton	1904	80	110	X	15,500
Dravosburg	1903	120	100	X	12,000
Duquesne	1893	150	200	X	10,000
Homestead	1892	350	300	X	18,000
McKeesport	1879	400	700	X	22,500
McKees Rocks	1899	350	400	X	15,000
Nadine	1899	18			
Natrona	1904	80	75	X	1,800
Pittsburgh, First, Hazelwood	1867	300	350		25,000
“ Central	1882	500	360	X	35,000
“ East End	1886	500	400	X	40,000
“ First, North S.	1835	1,547	600		65,000
“ Fourth	1900	65	130		4,000
“ Observatory Hill	1892	225	200	X	16,000
“ Calvary	1889	200	221		6,000
“ Herron Hill	1904	161	211		5,000
“ Knoxville	1890	700	600	X	32,000
“ Belmar	1901	300	175	X	10,000
“ Squirrel Hill	1900	251	319	X	11,000
“ Sheraden	1906	51	125		1,000
“ Turtle Creek	1900	475	550	X	15,000
“ Wilkesburg	1901	410	250	X	35,000
Beaver County					
Beaver	1897	228	150	X	33,000
Beaver Falls	1886	460	600	X	30,000
Bedford County					
Hyndman	1879	33	23		3,000
Butler County					
Butler	1907	30	60	X	
Cambria County					
Ebensburg	1829	100	50		4,500
Johnstown, First	1836	455	275		55,000
Johnstown, Second	1902	200	124	X	5,500

First Washington

First Johnstown



Bellevue
Connellsville

Uniontown

Big Run

Braddock

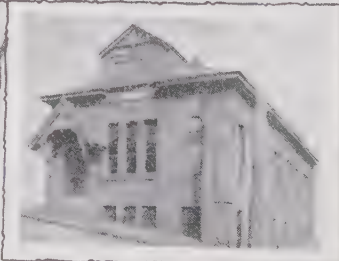
CHURCHES OF CHRIST IN WESTERN PENNSYLVANIA (Continued)

Names	Date of Organiza- tion	No. of Mem- bers	No. in Bible School	Aided by W. P. C. M. S.	Property Valua- tion
Center County					
Philipsburg	1907	429	250	X	\$3,500
Crawford County					
Meadville	1904	95	100	X	4,000
Elk County					
Hallton	1885	25	40		1,000
Ridgway	1905	22	36	X	500
Erie County					
Erie		125	135		17,000
Francis	1907	40	50		
Platea	1878	46	65		1,500
Fayette County					
Belle Vernon	1840	150	125		11,000
Bethel		64	33		1,500
Connellsville	1830	350	200		25,000
Fayette City	1836	150	100		6,500
Franklin	1845	17			1,000
Hopwood			60		3,000
Oak Grove		10	30		500
Point Marion		60	58		1,500
Perryopolis		125	107		3,000
New Salem					2,000
Uniontown		1,000	900	X	75,000
Vanderbilt	1891	175	161		4,800
Greene County					
Clarksville	1901	100	60		2,500
Holbrook		153	120		5,000
Pleasant Ridge		140	66		2,000
Rogersville	1890	130	125	X	3,000
Sand Hill		100	85		1,000
Waynesburg	1899	380	350	X	20,000
Willow Grove		60	43		2,000
Wind Ridge		65	104		2,000
Indiana County					
Blairsville		22			
Clymer		5			1,000
Diamondsville		28	40		300

Knoxville Church



Turtle Creek Church



Waynesburg Church
Homestead Church

East End Pittsburgh Church
Central Pittsburgh Church

CHURCHES OF CHRIST IN WESTERN PENNSYLVANIA (Continued)

Names	Date of Organiza- tion	No. of Mem- bers	No. in Bible School	Aided by W.P.C.M.S.	Property Valua- tion
Indiana County (Con.)					
Gipsy	1897	81	65	X	\$800
Indiana	1896	60	48	X	5,000
Pine Flats	1856	40	40		2,000
Pine Vale		30	45		1,400
Sample Run		32			
Smithport		34	55		1,000
Jefferson County					
Big Run	1891	200	250		6,000
Summerville	1908	25	25		
Lawrence County					
Chewton		127	120	X	1,600
Edinburg		35	40		2,500
Ellwood City	1901	160	200	X	5,000
Enon	1830	70	50		2,000
New Castle, First	1855	1,040	385		85,000
New Castle, Central	1897	350	400		25,000
New Castle, Third	1904	115	250	X	5,000
Oak Grove		30	25		600
Mercer County					
Carpenters		100	60		1,000
Milledgeville	1836	108	50		1,200
Sandy Lake		75	40		2,000
Sharon	1827	475	241		18,000
Somerset County					
Addison		25			500
Berlin		20			300
New Centerville	1889	59	35		2,500
Confluence	1882	60	70	X	5,000
Daley	1900	50			
Dumas		20			500
Hooversville		75	68		2,500
Meyersdale	1887	121	60		3,000
Somerset	1829	400	350		15,000
Venango County					
Franklin	1905	17			
Shamburg	1903	62	72		

CHURCHES OF CHRIST IN WESTERN PENNSYLVANIA (Concluded)

Names	Date of Organiza- tion	No. of Mem- bers	No. in Bible School	Aided by W.P.C.M.S.	Property Valua- tion
Washington County					
Beham	1895	40	30		\$4,000
California		150	165		7,000
Canonsburg		30	35		1,300
Charleroi	1890	550	600		40,000
Claysville	1907	80	60		2,500
Dutch Fork	1830	200	73		1,000
Library	1839	50	35		1,000
Lone Pine		148	120		5,000
Monongahela	1899	360	200		5,000
Phillipsburg	1900	102	106		7,000
Taylorstown	1896	135	90	X	3,000
Vanceville		40			1,000
Washington, First	1829	800	800		30,000
Washington, Second ..	1903	200	200	X	6,000
West Brownsville.....	1883	20	50		2,100
West Middletown		30	35		1,000
Zollarsville	1903	40			
Westmoreland County					
Bolivar	1879	45	72		1,100
Greensburg	1890	135	225	X	18,000
Laughlinstown		35	50		1,000
Monessen	1900	100	150	X	15,000
New Kensington		55	60	X	6,000
Waterford	1901	20			500
Scottdale	1897	78	114	X	4,500
Total No. of Churches, 119		21,224	18,566	39	\$1,168,300



W. J. Wright

S. M. Cooper

G. B. Ranshaw

H. A. Denton

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

Forty years passed after the publication of the "Declaration and Address," by Thomas Campbell, before the Reformers, as they were styled, formed a national missionary society. In October, 1849, in the Christian Chapel, now a Roman Catholic Church, at Eighth and Walnut Streets, Cincinnati, O., they formed their first missionary organization, "The General Christian Missionary Convention," and set forth its object as being "to spread the gospel in this and other lands." This is now known as "The American Christian Missionary Society."

The list of presidents is as follows: A. Campbell, D. S. Burnet, R. M. Bishop, Isaac Errett, W. K. Pendleton, Alvin I. Hobbs, W. H. Hopson, T. P. Haley, R. Moffett, B. B. Tyler, D. R. Dungan, Dr. A. G. Thomas, L. L. Carpenter, F. M. Drake, C. L. Loos, J. H. Garrison, N. S. Haynes, T. W. Phillips, D. R. Ewing, A. M. Atkinson, George Darsie, J. W. Allen, Jabez Hall, J. H. Hardin, M. M. Davis, F. D. Power, W. F. Richardson, W. K. Homan, I. J. Spencer, H. O. Breeden, A. B. Philputt, Z. T. Sweeney, E. L. Powell, S. M. Cooper, Geo. H. Combs, R. A. Long, and Chas. S. Medbury.

The following brethren have served as corresponding secretary: James Challen, Thurston Crane, D. S. Burnet, Charles Louis Loos, Benj. Franklin, Isaac Errett, B. W. Johnson, O. A. Burgess, W. C. Rogers, John Shackleford, Thomas Munnell, F. M. Green, Robert Moffett, J. H. Hardin, Benjamin Lyon Smith, and William J. Wright.

The first missionary was Dr. J. T. Barclay, who was sent to Jerusalem. The first work in America was at Steubenville, O., and the next was in New England. After twenty-five years "The Foreign Christian Missionary Society" was formed, and the parent society confined operations to the United States and Canada. Thus it became "The Home Society."

The society has raised and distributed about two millions of dollars. Its missionaries have organized about 3,600 congregations. They have baptized 175,000 persons, and have gathered into working congregations some 200,000 scattered disciples. In 1908 they organized 158 new churches, baptized 9,160 persons, and added 8,509 others to the churches on an income of \$123,000.

The society is at work on the frontiers of the United States and Canada and among the mountaineers. The missionaries organize congregations and erect chapels in new towns and in the great cities, both down town and in new suburban places. They "become all things to all men, if by any means they may save some."

The official organ is "The American Home Missionary," one number of which annually is the Year-Book.

The regular income of the society is derived from voluntary gifts from individuals, churches, Sunday schools, and other organizations, and is expended as fast as received in supporting the workers. Considerable money is also received by bequest.

Twenty-one persons have created Permanent Named Memorial Funds, by each making a minimum gift of \$5,000. These funds are invested, and only the interest used for the prosecution of the work. The society also receives money on the Annuity Plan, and pays 4 per cent to 6 per cent to the donors during life.



Sarah Davis Deterding Missionary Training-School and Headquarters Building, Indianapolis

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS

Oct. 22, 1874, in the Richmond Street Church of Christ, Cincinnati, O., the Christian Woman's Board of Missions was organized. The first to agitate the need of such a work was Mrs. C. N. Pearre, then of Iowa City, Ia. The idea was taken up by Isaac Errett in "The Christian Standard" and by J. H. Garrison in "The Christian," and a call was issued for a meeting in connection with the General Christian Missionary Convention at Cincinnati. Four hundred and thirty dollars was contributed at this first effort. Last year the receipts were over \$300,000. In thirty-five years the gifts have amounted to \$2,750,000.

Work is conducted in eight countries, aside from the United States. The first work undertaken was the reestablishment of the mission in Jamaica. In 1876 the first missionaries sailed for the island. The Board now has in its care in Jamaica twenty-five churches, with nearly 3,700 native Christians.

India was entered in 1882. Ada Boyd, Mary Graybiel, Mary Kingsbury, and Laura Kinsey were the first missionaries sent. The first station was at Bilaspur. There are now ten stations and

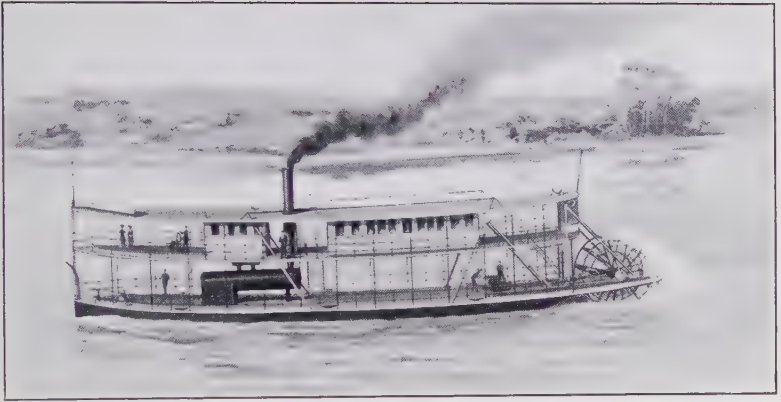
thirty out-stations, four hospitals, twenty dispensaries, twenty-six day-schools, with 1,500 pupils, four orphanages, a leper mission, and a home for women and children.

Papal lands next attracted attention. June, 1897, the station at Monterey, Mexico, was opened. Here a large and most successful mission is conducted. The day-school has nearly 400 pupils. There are eleven organized churches and twenty-one out-stations. Porto Rico was entered in 1898. A Boys' Orphanage, with a one-hundred-acre farm; a Girls' Orphanage, with new buildings planned; the new church building at Bayamon and chapel at Da Jaos, and evangelistic stations in near-by villages, are all significant. The beginning of a work in South America has been undertaken at Buenos Aires. Land has been purchased and new buildings are to be begun soon.

An industrial school has just been started by a graduate of the Southern Christian Institute in Liberia, Southwest Africa. Two buildings have been erected. The Board is coöperating with the churches in New Zealand and Canada in evangelistic work.

For both the home people and the aliens within our gates, work is conducted in thirty-three States of the Union. Seventeen schools and Bible Chairs are maintained. Eleven State missionary boards and two city missionary unions receive annual appropriations. Nearly all the work for negroes done by the Disciples of Christ is administered by the Christian Woman's Board of Missions. The work for Japanese and Chinese on the Pacific Coast and the work among the Appalachian Highlanders is under this Board. Four hundred and sixty-six workers, including ministers, evangelists, and teachers, are aiding in the United States and in lands abroad.

The Centennial Aim of the Christian Woman's Board of Missions was to raise \$200,000 for a worthy Centennial Building in each of the existing fields of work, and to enter one new foreign field. The largest of these building enterprises has been the erection of the Sarah Davis Deterding Memorial Missionary Training School and National Headquarters Building at Indianapolis.



"The Oregon," Missionary Steamboat for the Congo

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY

This society was organized in Louisville, Oct. 21, 1875. At that time the Disciples of Christ did not have a single herald of the cross in the wide field destitute of the gospel. Now we are at work on four continents and in thirteen countries, as follows: India, Japan, China, the Philippines, Africa, Turkey, Denmark, Norway, Sweden, England, Hawaii, and Tibet. The growth of the society has far exceeded all that its founders dared to ask or think. Men and women of ability and culture and consecration have been raised up for the service; the funds required for their support have been contributed; homes, chapels, schools, hospitals, dispensaries, orphanages, and asylums have been built; mission-boats have been provided; the gospel has been preached near and far. The churches in Canada, England, and Australia have united with the churches in the United States to carry on the work.

The missionaries now at work number 167; the helpers of all kinds, 594. The churches organized number 117; the membership, 10, 435. The pupils enrolled in the Bible schools number 7,258; the hospitals and dispensaries are 17; and the patients treated last

year, 127,000. The pupils in the 62 schools and colleges number 3,669; the children cared for in the orphanages number 400. The receipts from the first amount to \$3,348,657. Of this amount, \$858,563 came from the Bible schools. The bequests aggregate \$132,000, and the funds received on the annuity plan, \$321,864. A considerable literature has been created since the society began its work. "The Missionary Intelligencer" has been published for twenty years. Millions of tracts have been scattered broadcast. The following are some of the books that have been published: "With Tibetans in Tent and Temple," by Dr. Susie Rijnhart; "Illustrious Chinese Christians," by W. P. Bentley; "Breaking Down Chinese Walls," by Dr. E. I. Osgood; "Heathenism Under the Searchlight," by W. R. Hunt; "Indian Folk Tales," by E. M. Gordon; "Missionary Addresses," "Hand-book of Foreign Missions," "A Circuit of the Globe," "Where the Book Speaks," by A. McLean. "The Church of Christ," by a Layman, has been translated into Chinese, Japanese, and Hindi. The Four Gospels and several of the Epistles have been translated into Lunkundo; the Pentateuch has been translated into Illocano; an English and Illocano Dictionary and a hymnal have been prepared; any number of booklets and leaflets have been printed.

The society has its graves in many lands. Its heroes and heroines sleep under the glorious sun and under the solemn stars. Thus Mrs. Josephine W. Smith and C. E. Garst rest in Japan; C. E. Molland, A. F. H. Saw, E. P. and Mrs. Hearnden, in China; Miss Sue A. Robinson, Miss Hattie L. Judson, and G. L. Wharton, in India; Dr. Harry Biddle and Miss Ella Ewing, in Africa; Mrs. Mary B. Moore, Mrs. Carrie Loos Williams, and M. D. Tood, in America; Dr. Z. S. Loftis, on the border of Tibet. T. J. Arnold gave his life for China. Their graves are waymarks to those who survive, guiding them as they press into the regions beyond. The good hand of our God has been upon the society for good from the first. He has blessed it and all who have contributed to its prosperity.



A. L. Orcutt

Howard Cale

A. M. Atkinson

BOARD OF MINISTERIAL RELIEF

The Board of Ministerial Relief was organized by the National Convention at Dallas, Tex., October, 1895, and was incorporated under the laws of the State of Indiana, April, 1897. Headquarters are at 120 East Market Street, Indianapolis, Ind.

The primary purpose of this Board is the care and support of our aged and disabled dependent preachers or their widows. The support of this ministry is one of the church's most sacred obligations. The third Lord's Day in December is the regular day for contribution to this work.

This Board will receive cash on the annuity plan and pay a reasonable rate of interest during the life of the donor. Persons making wills in favor of this Board should use the following form: "I will, give, bequeath, and devise to the Board of Ministerial Relief of the Church of Christ, of Marion County, State of Indiana, a corporation organized under the laws of the State of Indiana, the sum of _____ dollars, and the receipt of the Treasurer of said corporation shall be sufficient discharge to my executor of the same." If real estate is bequeathed, it should be accurately described and located as if in a deed.

OUR CHURCH EXTENSION FUND

The Church Extension movement, primarily, was for the object of establishing new congregations, that would be simply Christian, in the growing towns and cities of the United States, by helping homeless churches to build at once. Given a consecrated minister and a proper equipment and the plea of the Disciples will win quickly anywhere.

Therefore, the National Convention of 1888, which launched this work, directed that the Board of Church Extension be located in Kansas City, Mo., because it was in the centre of the territory where most of the money would be expended in helping our missions to build. The church builder follows the evangelist and the church organizer; and, at this time, the waves of evangelism were sweeping over the Middle West as the country was developing and on to the Pacific West and Northwest. Later came the continued and steady growth of the New Southwest and South. Later still the Eastern States claimed attention, with need of large loans from the Church Extension Fund.

Secular loan companies would not loan money to the mission church anywhere. Therefore the need of this Fund which our brethren decided to make a Loan Fund to be returned in five annual payments by the missions using it. The plan has worked well. Over \$890,000 has been returned on loans, to go out and help other churches build. Seven hundred of the 1,258 churches aided have paid their loans in full. Our 700 homeless churches should be helped at once to get church homes at the beginning of our second century's work.

Before June, 1909, the Board had received \$230,000 from 249 annuitants to whom it pays interest during life at four, five, or six per cent, according to age. This money alone has built 150 churches.

For information write G. W. Muckley, corresponding secretary, 500 Waterworks Building, Kansas City, Mo.



Central Orphanage of the N. B. A., St. Louis

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH

The Benevolent Association of the Christian Church was organized in 1886. Mrs. M. A. Younkin was the leading spirit in the movement. Mrs. S. T. McCormack was the first president and Miss Sue Robinson the first secretary. In January, 1887, a permanent organization was effected by the election of Mrs. John T. Hogan president, Mrs. J. K. Hansbrough recording secretary, Mrs. O. C. Shedd corresponding secretary, and Mrs. C. A. Wiggin treasurer.

The Society was incorporated under the laws of Missouri, and did its first work in St. Louis in 1887. The receipts for that year amounted to \$300. In February, 1889, the first home was opened and was named the Christian Orphans' Home. In a few years a good-sized modern building was erected at 915 Aubert Avenue, St. Louis.

Through the generosity of Robert H. Stockton the present building, located on Euclid Avenue, St. Louis, was erected in 1909. This Home accommodates 200 and has aided 2,858 unfortunate

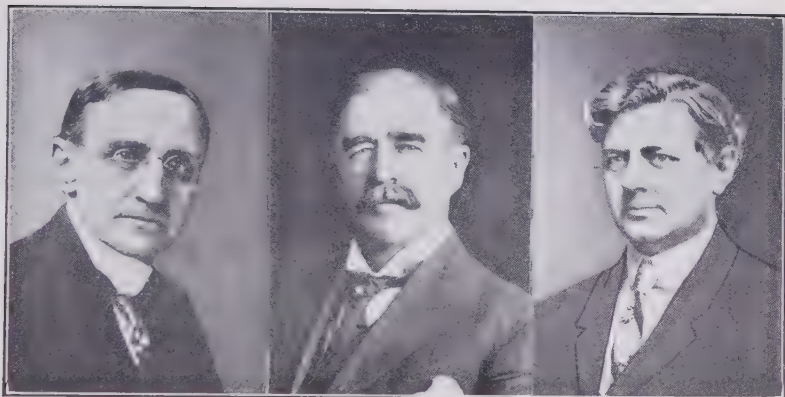
children, placing 1,229 in family homes, besides relieving 730 widows. In 1889 the Mothers' and Babies' Home was opened in St. Louis. A hospital department was added in 1892. This institution has ministered to 405 indigent sick, 715 mothers, and 1,670 babies. It has room for 50. In 1900 a home for the aged was opened in St. Louis. In March, 1901, it was moved to Jacksonville, Ill. This Home accommodates 30 persons. In 1901 a general secretary was added. In 1902 the Association came into possession of the Havens Home for the Aged, at East Aurora, N. Y., the gift of Alonzo Havens and his wife. It accommodates 26, and its rooms are always full. In the same year the Christian Orphanage opened in Cleveland, O. It now occupies a commodious and modern building on Loraine Avenue. This Home accommodates 75 children, and has given aid to 438. In 1904 a Christian Home was opened at Loveland, Col. In 1907 this was moved to Denver, where a modern building is being constructed. It will furnish a home for 50 little ones. The Juliette Fowler Home, on a 200-acre farm, near Dallas, was received into affiliation with the Association, July, 1904. It cares for 70 children. The Southern Christian Orphans' Home was opened at Baldwin, Ga., in 1905. It accommodates 35, and has cared for 100 little waifs. The same year the Christian Hospital was opened in Valparaiso, Ind. More than 400 patients have been treated in this institution.

"The Orphan's Cry," now "The Christian Philanthropist," the official organ of the Association, was started in 1894.

The National Benevolent Association now has under its care eleven institutions. Through these, 885 needy sick, 114 homeless aged Disciples of Christ, 785 destitute women, 956 needy parents, 5,445 parentless children, have received aid, and 3,150 of these children have been placed in family homes.

The Association has about \$120,000 in annuities. It holds in trust for its several institutions property worth \$257,254.32.

This great work is supported by the free-will offerings of its friends. It needs the support of every Disciple of Christ.



R. A. Long

C. C. Chapman

P. C. Macfarlane

THE BROTHERHOOD OF THE DISCIPLES OF CHRIST

At the New Orleans Convention a committee of seven men was appointed with power to act, looking to the inauguration of a vast Brotherhood movement among the churches devoted to the restoration of New Testament Christianity.

The committee elected R. A. Long president and P. C. Macfarlane general secretary. The National Headquarters of the organization are located in the R. A. Long building in Kansas City, Mo.

The organization issues model constitutions for Local Brotherhoods and is providing for State Brotherhoods and, through these, a compact National Order. The motto is "A Man's Work in a Man's Way."

One of its slogans is "Brotherhood Men for the Bible School;" another, "Brotherhood Men for the Ministry." It interests itself in the life of the boy. It also seeks to provide for the social life of its members.

The National organization publishes a magazine, "Christian Men," notable for its masculine quality. Its emblem is an oval button bearing the cross and star, with the letters B. D. C. in gold upon a red background.

HIRAM COLLEGE

Hiram College is the child of the churches. Its life began in 1850 as the Western Reserve Eclectic Institute, under the principalship of A. S. Hayden. It quickly gathered a body of earnest students, most illustrious of whom was the great-souled Garfield. For thirty years, as student, teacher, principal, or trustee, he breathed something of his own spirit into the school. In 1867 the "Eclectic" became Hiram College. The twelve years' presidency of B. A. Hinsdale gave Hiram a scholarly standing it has worthily maintained. During the fourteen years' presidency of E. V. Zollars, the patronage, equipment, and lines of biblical instruction were greatly extended. During the past year's administration of Miner Lee Bates, the curricula have been further broadened, the attendance increased 25%, and the endowment doubled.

Hiram has grown as the oak grows. At no time has she been so firmly rooted in the confidence and affection of her constituency. That affection, her own lofty educational ideals, her loyalty to the Christ and His world-wide ministry to human needs, her careful stewardship in material resources — all give assurance of larger things at hand.

THE BIBLE COLLEGE OF MISSOURI

Was founded in 1896. Dr. W. T. Moore, its first instructor, continued with the college until 1908. Wm. J. Lhamon was dean from 1903 to 1908, and was succeeded by Chas. M. Sharpe. Last year 194 were enrolled, of whom 161 were university students. Twenty-four of these are preparing for ministerial and missionary labors. R. A. Long has offered an additional \$50,000 of endowment provided the brotherhood of Missouri raises a like amount. G. D. Edwards is the field secretary of the college and will soon become a member of the Faculty.



W. B. Taylor

Miss A. C. Pendleton

Philip Johnson

R. H. Wynne

BETHANY COLLEGE

The charter for Bethany College was procured from the Legislature of Virginia in 1840, by John C. Campbell, of Wheeling. The establishment of an institution for the promotion of higher Christian education was for many years the cherished purpose and desire of Alexander Campbell, the illustrious founder. When he was fifty years old he published in "The Millennial Harbinger" the plan of the institution, which a little later he inaugurated at Bethany. The first session of the college began in 1841. Mr. Campbell insisted that, as the Bible is the basis of the highest and truest culture, it should form an integral part in college education. For a long time Bethany was the only college in America using the Bible as a text-book.

In the sixty-eight years of her history almost 10,000 young people have received training in the halls of "Old Bethany." Nearly one thousand of this number have graduated from the institution. Bethany is proud of her alumni. They are to be found in almost every State in the Union. They are to-day filling, with credit to themselves and their Alma Mater, honorable and responsible places in all the learned professions.

[DRAKE UNIVERSITY

This is the largest educational institution controlled by the Disciples. It was established in 1881 and took its name from General Francis M. Drake, its chief benefactor and Chairman of its Trustees. In both of these capacities he was succeeded by his son-in-law, Theodore P. Shonts.

The organization includes Colleges of Liberal Arts, Bible, Law, Medicine, Dentistry, Education, and Fine Arts, with a University High School and a Summer School.

The University is happily located in a beautiful residence section of Des Moines, which has grown up around the institution. Its development has been both rapid and steady, until President Hill McClellan Bell has under his administration property valued at \$400,000, an endowment fund of \$450,000, 150 instructors, and 1,800 students.

A threefold constituency is served by Drake University, and gives it loyal support: first, the city of Des Moines; second, the Disciples of Iowa and the Northwest; third, a world-wide clientele attracted by superior advantages.

JOHNSON BIBLE COLLEGE

Located at Kimberlin Heights, Tenn., was founded by Ashley Sidney Johnson in 1893.

The work began with two students. Last year young men were enrolled from thirty-five different states and countries.

The enterprise was started with \$100, and the institution now has property worth \$100,000.

The endowment is the promises of God, and yet it is the most cosmopolitan school in the brotherhood. The work being done challenges the church and the world to-day.



TRANSYLVANIA UNIVERSITY

Transylvania University, the oldest institution of higher learning west of the Alleghany Mountains, was founded in 1798. It comprises the College of Liberal Arts and Sciences, the College of Law, the Preparatory School, and Hamilton College. The great universities of the East accept the work done in the University at full face value.

Kentucky University grew out of Bacon College, which was established in Georgetown, Ky., in 1836. While located at Harrodsburg, in 1865, it was consolidated with Transylvania University, of Lexington. The old name was reassumed June 12, 1908.

COLLEGE OF THE BIBLE, LEXINGTON, KY.

The College of the Bible is one of our oldest institutions. Such men as Robert Milligan, Robert Graham, I. B. Grubbs, and J. W. McGarvey have always been its professors. Hundreds of our strong preachers received their training there.

Within the four years of the Centennial campaign, the Claude L. Garth Student Aid Fund of \$100,000 has become available, the endowment has been greatly increased, and the Kentucky churches have raised \$25,000 for a Centennial Bible-school Chair.

BUTLER COLLEGE

In 1850, after nine years of agitation, led by Ovid Butler, a charter was secured, and the college opened five years later in Indianapolis.

The first session had four instructors,— President John Young, A. R. Benton, James R. Challen, and Love H. Jameson. The College of Liberal Arts has had an uninterrupted existence since.

About 1873 citizens of Irvington offered a campus of twenty-five acres and \$150,000 for buildings, on condition that the University remove to that suburb; and in 1875 instruction began in the new buildings. Two years later the name was changed from Northwestern University to Butler University. In 1896 the name Butler College was adopted, to designate the undergraduate Academic Department.

Additional endowment of \$250,000 was recently secured — Joseph I. Irwin giving \$100,000; Marshall T. Reeves, \$30,000; Andrew Carnegie, \$25,000, and Charles T. Whitsett, \$12,500. The sum of \$25,000 will endow a professorship bearing the name of the donor or another. The Jeremy Anderson Chair of Greek, Demia Butler Chair of English Literature, Addison F. Armstrong Chair of Germanic Languages, and Catharine Merrill Chair of English are examples.

VIRGINIA CHRISTIAN COLLEGE

Was opened September, 1903. The Westover Hotel, costing originally \$55,000, with seventy-seven acres of land, was secured February, 1903. Mr. Carnegie offered \$20,000 for a Boys' Dormitory on condition that \$30,000 be raised for a new academic building. Both buildings are now finished. A central heating-plant has also been erected, at a cost of \$9,000. The value of the whole property is \$150,000. Enrolment in 1903 was 155; in 1908, 228. Thirty graduated in June, 1909. The school establishes a new centre of Christian education and evangelization.



EUREKA COLLEGE

Eureka College grew out of an attempt at higher education made in 1848. In September of that year, A. S. Fisher, a student of Bethany College, began a session of Walnut Grove Seminary, which, the next year, was reorganized as the Walnut Grove Academy. On Feb. 6, 1855, the Illinois Legislature passed a liberal charter, incorporating the institution as a college. Eureka College has been an important factor in the educational problem of Illinois since that date. She has graduated 306 men and 135 women. The college has been co-educational from the first. Among her alumni are found 109 ministers, 10 missionaries, and 60 teachers, besides a large company who are honoring the various other pursuits and professions of life. Hundreds of persons have received inspiration and training in Eureka College.

The college property is worth \$100,000, with an endowment of \$50,000. A movement is on which has for its motto, "\$125,000 for Eureka College by Sept. 1, 1910." H. H. Peters, field secretary, reports more than \$25,000 raised. The outlook is the best in the history of the college.

COLLEGES NOT OTHERWISE REPORTED

School.	Students.	Property.	President.	Location
Addran-Jarvis C.			A. Clark	Thorp Springs, Tex.
Atlantic C. C.	126	\$ 43,000	Jesse C. Caldwell	Wilson, N. C.
Berkeley B. Sem.	17	40,000	H. D. McAnaney	Berkeley, Cal.
Carlton C.	100	45,000	C. T. Carlton	Bonham, Tex.
Christian U.	158	95,000	Carl Johann	Canton, Mo.
Eugene B. U.	102	85,000	E. C. Sanderson	Eugene, Ore.
Ky. Female Or. S.	150	357,063	Miss Ella Johnson	Midway, Ky.
McLean C.			A. C. Kuykendall	Hopkinsville, Ky.
Nebraska C. U.	377	115,000	W. P. Ayisworth	Bethany, Neb.
Texas C. U.	340	250,000	Clinton Lockhart	N. Waco, Tex.
Wm. Woods C.	250	171,500	J. B. Jones	Fulton, Mo.
Hamilton C.	302	100,000	H. G. Shearin	Lexington, Ky.
West Ky. C.	252	65,000	G. A. Lewellen	Mayfield, Ky.
Sinclair C.	15	3,500	John L. McLarty	St. Thomas, Ont.
Missouri C. C.	96	60,000	E. L. Barham	Camden Pt., Mo.
Wash. C. C.		55,000	D. E. Motley	Washington, D. C.
Louisville C. B. S.	16	6,000	A. J. Thomson	Louisville, Ky.
Campbell-Hagerman C.	252	125,000	B. C. Hagerman	Lexington, Ky.
Carr-Burdette C.	40	75,000	O. A. Carr	Sherman, Tex.
Christian C.	160	300,000	Mrs. L. W. St. Clair	Columbia, Mo.
Disciples Divinity H.	28	60,000	Herbert L. Willett	Chicago, Ill.
Southern C. Ins.		70,000	J. B. Lehman	Edwards, Miss.
Christian Temple S.	100		Peter Ainslie	Baltimore, Md.
Oskaloosa C.			E. D. Kiser	Oskaloosa, Ia.

Totals, including schools reported
on other pages..... \$6,004,053



OKLAHOMA CHRISTIAN UNIVERSITY

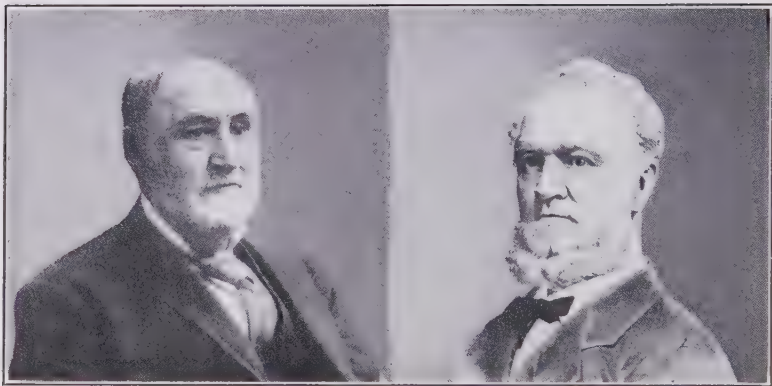
In 1906 Enid, Oklahoma, made a bid for a Christian school as follows: forty acres of ground; a cash bonus of \$85,000; scholarships amounting to \$33,000; city sewer and water brought to the buildings with free water for five years. Three fine buildings, with more than 75,000 feet of floor-space, have been erected.

School opened September, 1907. The second session closed June 2, 1909, with a total enrolment of 312, 73 being ministerial students. The Faculty numbers twenty persons, who are directed in their work by President E. V. Zollars.

MILLIGAN COLLEGE

Milligan College, the successor to Buffalo Institute, was chartered in 1882. Among the graduates of the older institution were U. S. Senator "Bob" Taylor and his brother Alf.

Among its alumni are the following: Geo. E. Lyon, Topeka, Kan.; J. E. Stuart, Washington, D. C.; S. T. Willis, New York City; Geo. P. Rutledge, Philadelphia, Penn.; B. A. Abbott, Baltimore, Md.; W. H. Book, Columbus, Ind.; T. B. McCartney, Lexington, Ky. Frederick D. Kershner is president.



Russell Errett of Pittsburgh

Isaac Errett

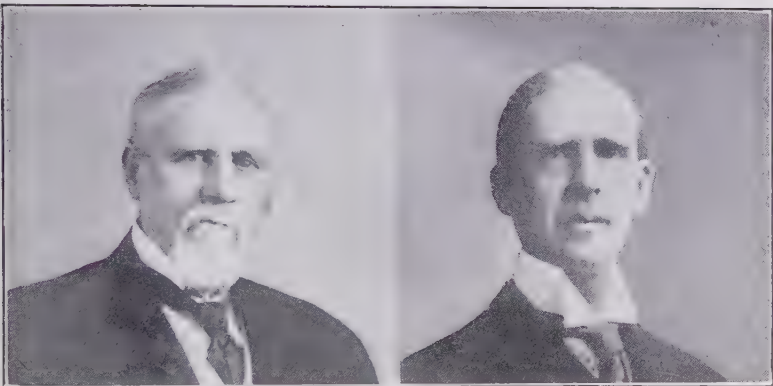
THE CHRISTIAN STANDARD

To meet the crisis that came with the passing of Alexander Campbell, wise and devoted men established a weekly journal and put Isaac Errett in complete charge of it. Thus was made and won the long and hard fight for liberty from narrow and mechanical interpretations of God's Word, and for practical union of the forces of the reformation through organization.

As the "Standard" was the champion of missions, so it led in the Young People's Movement, and is now the herald of the Bible-school advance. Always it is a newspaper, giving the facts of God's people as well as the truths of God's Word.

In the Centennial Campaign it has promoted the crusade for the enrolment of 200,000 in teacher-training classes, and published this year nine monthly Centennial Specials.

"The Christian Standard" is a product of the whole brotherhood. Russell Errett, son of the founder, is manager; J. A. Lord is editor-in-chief; and S. S. Lappin, office editor. Herbert Moninger prepares the "Standard" series of Bible-school helps. The company has a large modern plant in Cincinnati. A full line of its publications is on display in Forbes Field, first floor, right wing.



J. H. Garrison

Paul Moore

THE CHRISTIAN-EVANGELIST

"The Christian-Evangelist" is a combination of "The Evangelist," published at Chicago, and "The Christian," at St. Louis. Each of the two papers represented at the time of the union, in 1882, a number of other Christian periodicals.

The paper has stood unflinchingly throughout its history for the supreme authority of the Bible, for the deity and lordship of Jesus Christ, and for the personality and continuous ministry of the Holy Spirit in the church. It has stood for the unity of the people of God on the New Testament basis. It stands to-day, as always, for Christian liberty, for progress in the knowledge of the truth, for a deepening spiritual life, for missions, for Christian education, for the application of the gospel to all problems of our time, and for wider coöperation with other followers of Christ. Its present editorial staff is J. H. Garrison, editor; Paul Moore, assistant editor; with F. D. Power, of Washington, D. C., and W. Durban, of London, as staff correspondents.

The Christian Publishing Company is doing a large and increasing business in books and Sunday-school supplies. Its officers are J. H. Garrison, president; W. D. Cree, secretary and treasurer.



H. L. Willett

C. C. Morrison

THE CHRISTIAN CENTURY

“The Christian Century” is in its twenty-first year. The editors believe that the plea for the unity of all Christians, proclaimed by Thomas and Alexander Campbell, is the chief glory and justification of the Disciples, and is capable of meeting the demands of widening knowledge among men. It undertakes therefore to interpret the plea in terms of modern religious thought and social conditions. It strives to develop an open mind, broad outlook, and devout spiritual habit in its readers. It is essentially a paper for the home.

It seeks to bring to the fireside all the brightest news of the churches. Professor Willett conducts a page of Biblical Problems, answering all sorts of questions on the Bible, and presents each week an exposition of the coming Sunday-school lesson.

The associate editors are George A. Campbell, Errett Gates, Silas Jones, Harry F. Burns, Alva W. Taylor, O. F. Jordan, H. D. C. Maclachlan, and John R. Ewers.

“The Christian Century” is \$2.00 a year; \$1.50 in advance. It is published at 708 40th Street, Chicago, Ill.

PROGRAM

INTERNATIONAL CENTENNIAL CELEBRATION AND CONVENTIONS OF THE DISCIPLES OF CHRIST

Monday, October 11

AFTERNOON

OAKLAND METHODIST EPISCOPAL CHURCH

- 2.00. Annual Meeting of the Board of Managers of the Foreign Christian Missionary Society. The Life Directors and Executive Committee constitute the Board of Managers.
- 4.00. Annual Meeting of the Directors of the American Christian Missionary Society.

NIGHT

Two Parallel Sessions

HALL C

J. H. Garrison, Presiding.

Music in charge of O. D. Forney.

- 7.30. Devotions led by Jay E. Lynn, Warren, O.
Address of Welcome, Mayor William A. Magee.
Response, A. C. Rankine, Adelaide, Australia.
Address of Welcome, Wallace Tharp, Minister First Church, Pittsburgh, North Side.
Response, A. M. Harvuot, Cincinnati, O.
- 8.30. Convention Sermon, George H. Combs, Kansas City, Mo.
Benediction.

HALL D

Thomas W. Phillips, Presiding.

Music in charge of Edward Garfield Daugherty.

- 7.30. Devotions led by E. A. Cole, Washington, Penn.
Address of Welcome, E. A. Hibler, Secretary of Western Pennsylvania Christian Missionary Society.
Response, E. H. Spring, Gloucester, England.
Address of Welcome, Mayor William A. Magee.
Response, H. P. Atkins, Richmond, Va.
- 8.30. Convention Sermon, I. J. Spencer, Lexington, Ky.
Benediction.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

FIRST CONGREGATIONAL CHURCH

Monday Morning, October 11, 10 o'clock

Annual Board Meeting

Tuesday Morning, October 12, 9.30 o'clock

Mrs. Atwater Presiding

Praise Service.

Devotional and Welcome Service, Mrs. T. W. Phillips, Pennsylvania State President.

President's Message.

Report of Board, Mrs. M. E. Harlan.

Treasurer's Report, Miss Mary J. Judson.

Address, "The Investment of Life," Mrs. Ella M. Humbert, Oregon.
Music.

Address, "The Coming Century," Mrs. Harris R. Cooley, Ohio.
Recognition Service.

Tuesday Afternoon, 2.30 o'clock

Mrs. Harrison Presiding

Devotional, Miss Lura V. Thompson, Illinois.

Address, "Our Centennial," Mrs. A. M. Harrison.

Report of Nominating Committee, Mrs. T. W. Phillips.

Report of Committee on Watchword and Aim, Mrs. A. K. Thurgood, Pennsylvania.

Report of Superintendent of Young People's Department, Miss Mattie Pounds.

Solo.

Address, "Young People's Work," Miss Adelaide Gail Frost, India.

Address, "The Mountain Girl," Miss Florence Miller, Kentucky.

Tuesday Evening, 7.30 o'clock

Mrs. Atkinson Presiding

Devotional.

Address, "Mexico for Christ," S. G. Inman, Mexico.

Address, "Christian Education," T. C. Howe, President Butler College.

Closing Service.

BELLEFIELD PRESBYTERIAN CHURCH

Tuesday Morning, October 12, 9.30 o'clock

Mrs. Harrison Presiding

Praise Service.

Devotional and Welcome Service, Mrs. C. A. Frick, Pennsylvania State Vice-President.

Address, "Our Centennial," Mrs. A. M. Harrison.

Introduction of Missionaries.

Report of Superintendent of Young People's Department, Miss Mattie Pounds.

Special Music.

Address, "Young People's Work," E. C. Davis, India.

Recognition Service.

Tuesday Afternoon, 2.30 o'clock

Mrs. Atkinson Presiding

Devotional, Mrs. Laura Gerould Craig, New York.

Report of Board, Mrs. M. E. Harlan.

Report of Treasurer, Miss Mary J. Judson.

Address, "The Development of the West," Mrs. Reba B. Smith, California, South.

Music.

Report of Committee on Watchword and Aim, Mrs. A. K. Thurgood, Pennsylvania.

Report of Nominating Committee, Mrs. T. W. Phillips, Pennsylvania.

Music.

Address, "The Call to Young Women," Mrs. C. G. Ferris, Michigan.

Tuesday Evening, 7.30 o'clock

Mrs. Atwater Presiding

Devotional.

President's Message.

Music.

Address, "Christian Education," F. O. Norton, Drake University.

Closing Service.

FIRST CONGREGATIONAL CHURCH

HOOR OF PRAYER

Five o'clock, Lord's Day afternoon, Mrs. W. J. Lhamon, Missouri.

HALL C

Tuesday Morning, October 12, 9.30 o'clock

Mrs. Atkinson Presiding

Praise Service.

Devotional and Welcome Service, Miss Elsie L. Taylor, Pennsylvania Secy.

Report of Superintendent of Young People's Dept., Miss Mattie Pounds.

Solo.

Address, "Young People's Work," Hugh McLellan, Kentucky.

Music.

Address, "India's Women," Mrs. Bessie F. Madsen, India.

Report of Board, Mrs. M. E. Harlan.

Report of Treasurer, Miss Mary J. Judson.

Report of Committee on Watchword and Aim, Mrs. A. K. Thurgood, Pennsylvania.

Report of Nominating Committee, Mrs. T. W. Phillips, Pennsylvania.

Tuesday Afternoon, 2.30 o'clock

Mrs. Atwater Presiding

Devotional, Mrs. Newton Knox, Massachusetts.

President's Message.

Music.

Address, "A Survey," C. C. Smith, Ohio.

Message from Jamaica, G. D. Purdy, Jamaica.

Introduction of Missionaries and Visitors.

Address, "The Woman of the Hour," Mrs. D. A. Wickizer, Oklahoma.

Tuesday Evening, 7.30 o'clock

Mrs. Harrison Presiding

Devotional.

Address, "Our Centennial," Mrs. A. M. Harrison.

Address, "Christian Education," E. V. Zollars, President Oklahoma Christian University.

Closing Service.

FIRST CONGREGATIONAL CHURCH

EIGHT O'CLOCK MORNING CONFERENCES

State Officers — Wednesday, Miss Mary A. Lyons, Ohio.

Junior Missionary Organizations — Thursday, Miss Alma E. Moore, Kansas.

Auxiliary and Circle Workers — Friday, Mrs. T. W. Grafton, Indiana.

BROTHERHOOD OF THE DISCIPLES OF CHRIST

Tuesday, October 12

OAKLAND M. E. CHURCH

10 O'CLOCK A.M.

Meeting of National Advisory Council, two Delegates from each State

HALL D

AFTERNOON. ALL MEN INVITED

R. A. Long, President, Presiding

- 2.30. Concert and Song Service, assisted by Third Regiment Band of Kansas City.
- 2.45. President's Address, by R. A. Long, of Kansas City.
- 3.00. General Secretary's Address, by P. C. Macfarlane, of Kansas City.
- 3.30. Song.
- 3.35. Business Men's Session. Address, "The Business Man's Duty to the Church," by Arthur Holmes, of Philadelphia.
- 3.45. Introduction and Brief Remarks from Eminent Business Men among the Disciples: Senator George T. Oliver, Pennsylvania; Hon. T. W. Phillips, Pennsylvania; Hon. Champ Clark, Missouri; Chas. C. Chapman, California; Marshall T. Reeves, Indiana; Robert H. Stockton, Missouri; George F. Rand, New York; A. R. Teachout, Ohio; Hilton U. Brown, Indiana, and others.
- 4.30. Convention Addresses. Theme, "A Man's Work in a Man's Way."
 - 1. "The Man in the Boy," by Thos. W. Grafton, of Anderson, Ind.
 - 2. "The Man in the Church," by W. F. Richardson, of Kansas City.
 - 3. "The Church Man in the World," by Walter S. Goode, of Youngstown, O.
- 5.15. Music and Adjournment.

EVENING SESSION BROTHERHOOD CONVENTION. FOR MEN ONLY

- 7.30. Concert and Song Service, Third Regiment Band assisting.
- 7.45. "Christian Education," Charles H. Watson, Boston, Mass.
- 8.15. "The Brotherhood and the World Message," by Stephen J. Corey, of Cincinnati, O.
- 8.45. "The Aroused Manhood of the Church," by some eminent speaker outside of our communion.
- 9.15. Adjournment and Brotherhood March to the centre of the city, headed by the Third Regiment and other bands, with evangelistic mass-meetings following.

FOREIGN CHRISTIAN MISSIONARY SOCIETY

Wednesday, October 13

Three Parallel Sessions

HALL C

A. McLean, Presiding

MORNING

- 9.30. Prayer and Praise, led by W. B. Taylor, West Virginia, and J. Walter Wilson, Indiana.
- 9.45. Appointment of Committees.
- 10.00. Annual Reports.
- 10.30. Address, "Fellowship with the Missionaries," by W. T. Moore, Missouri.
- 10.50. Introduction of Missionaries.
- 12.30. Adjournment.

AFTERNOON

- 2.30. Devotional Service.
- 2.40. Address, "The Abundant Life and Foreign Missions," by J. E. Davis, Nebraska.
- 3.00. Business.
- 3.30. Introduction of Fraternal Delegates.
- 4.00. Address, "Our Missions in the Orient," by J. T. Brown, Tennessee.
- 4.20. Address, "Secular Contributions to the World's Evangelization," by I. J. Cahill, Ohio.
- 4.40. Announcements and Unfinished Business.
- 5.00. Adjournment.

Dedication Service

Wednesday, October 13, at 5.30 P.M., at the Shipyards of James Rees and Sons Co., Fourth Street and Duquesne Way, the Mission Steamer for the Congo, "The Oregon," will be dedicated.

NIGHT

- 7.30. Song and Prayer Service, led by E. B. Barnes, Michigan.
- 7.45. Address in the Interest of the National Benevolent Association, "If the Church Should Come to Christ," by J. H. O. Smith, Oklahoma.
- 8.15. Address, "The Pioneers and Missions," by H. W. Elliott, Ky.
- 8.35. Address, "Foreign Missions in the Next Generation," by C. T. Paul, Ohio.

Wednesday, October 13

HALL D

F. M. Rains, Presiding

MORNING

- 9.30. Prayer and Praise, led by W. C. Bower, New York.
- 9.50. Annual Reports.
- 10.20. Address, "Missions a Partnership with Christ," by C. R. Hudson, Kentucky.
- 10.40. Address, "Christian Missions in the New China," by Alexander Jing Lee, Nanking.
- 10.50. Introduction of the Missionaries.
- 12.20. Announcements.
- 12.30. Adjournment.

AFTERNOON

- 2.30. Prayer and Praise, led by Dr. M. G. Buckner, Kentucky.
- 2.40. Address, "The Reflex Influence of Missions," by E. M. Waits, Texas.
- 3.00. Introduction of Delegates and Visitors from Abroad.
- 4.00. Address, "A Missionary Atmosphere in the Church," by W. C. Morro, Kentucky.
- 4.20. Address, "The Religious Conditions in the Philippines," by W. H. Hanna, Philippine Islands.
- 4.40. "The Debt of the English-speaking People to Missions," by E. J. Sias, Indiana.
- 5.00. Adjournment.

Dedication Service

Wednesday, October 13, at 5.30 P.M., at the Shipyards of James Rees and Sons Co., Fourth Street and Duquesne Way, the Mission Steamer for the Congo, "The Oregon," will be dedicated.

NIGHT

- 7.30. Song and Prayer Service.
- 7.50. Address in the Interest of the National Benevolent Association, "The New and Greatest Commandment," by Geo. L. Snively, Illinois.
- 8.20. Address, "The New World-Consciousness," by J. L. Hill, Ohio.
- 8.40. Address, "The Missionary Significance of Our Plea," by W. H. Book, Indiana.

Wednesday, October 13

HALL E

S. J. Corey, Presiding

MORNING

- 9.30. Devotional Service, led by P. A. Cave, Virginia, and J. E. Sturgis, Indiana.
- 9.50. Annual Reports.
- 10.30. Introduction of E. W. Allen, the new Secretary.
- 10.50. Address, "The Achievements of the Foreign Society," by G. L. Bush, Missouri.
- 11.10. Address, "Mission Work in Japan," by K. Ishikawa, Japan.
- 11.30. Introduction of Delegates and Visitors.
- 12.00. Address, "The Challenge of the Opening Doors," by A. W. Taylor, Illinois.
- 12.20. Announcements.
- 12.30. Adjournment.

AFTERNOON

- 2.30. Prayer and Praise.
- 2.45. Address, "The Pastor the Pivotal Man," by P. H. Welshimer, Ohio.
- 3.05. Introduction of Missionaries and Fraternal Delegates.
- 4.30. Address, "Missions a Man's Job," by O. W. Lawrence, Illinois.
- 4.50. Announcements.
- 5.00. Adjournment.

Dedication Service

Wednesday, October 13, at 5.30 P.M., at the Shipyards of James Rees and Sons Co., Fourth Street and Duquesne Way, the Mission Steamer for the Congo, "The Oregon," will be dedicated.

NIGHT

- 7.30. Song and Prayer Service, led by B. S. Denny, Iowa.
- 7.50. Address in the Interest of the National Benevolent Association, "Benevolence the Flower of Our Faith," by Edgar DeWitt Jones, Illinois.
- 8.20. Address, "The Unfinished Task," by H. T. Sutton, Oregon.
- 8.40. Address, "The Missionary Consummation," by W. F. Rothenberger, Ohio.
- 9.00. Announcements and Adjournment.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

Thursday, October 14

Three Parallel Sessions

HALL C

Chas. S. Medbury, President, Presiding

Music in charge of W. E. M. Hackleman

MORNING

- 9.30. Devotions led by Richard Bagby, Scranton, Penn.
9.45. Report of Board of Trustees to the Convention, presented by Wm. J. Wright, Corresponding Secretary.
10.00. President's Address, by Chas. S. Medbury, Des Moines, Ia.
10.40. Prayers and Song.
10.50. Address, "The Contribution of the American Christian Missionary Society to Our Movement," by Wm. J. Wright, Corresponding Secretary.
11.20. Address, "The Contribution of State Societies to Our Movement," by J. W. Yoho, Bethany, W. Va.
11.40. Business Session. 12.30. Adjournment.

AFTERNOON

- 2.30. Song.
Prayer by Preston B. Hall, Virginia Christian College.
2.50. Address, "Neglected Fields," by Joseph L. Garvin, Seattle, Wash.
3.20. Address, "Our Twofold Mission," by L. O. Bricker, Maryville, Mo.
3.50. Business Session or Music.
4.15. Address, "Obedience to Missionary Vision," by C. M. Sharpe, Columbia, Mo.
4.45. Business Session. 5.00. Adjournment.

NIGHT

- 7.30. Service of Song.
Devotions led by W. A. Phares, Shelbyville, Tenn.
Solo.
8.00. "The Relation of Christianity to the Development of America," by A. W. Fortune, Cincinnati, O.
8.30. Music.
8.45. Business Session.
9.00. "The Great Profit of Church Extension," by H. K. Pendleton, Atlanta, Ga.
9.30. Adjournment.

HALL D

A. C. Smither, Vice-President, Los Angeles, Cal., Presiding
Music in charge of Leroy St. John, Terre Haute, Ind.

MORNING

- 9.30. Devotions led by H. L. Atkinson, Flushing, O.
9.45. Report of Board of Trustees, presented by Geo. B. Ranshaw, Secretary.
10.00. Session of Canadian Brethren.
Address, "Canada's Contribution to Our Movement," by John Munro, Corresponding Secretary, Grand Valley, Ontario.
Address, "The Progress of Our Movement in Canada," R. W. Stevenson, Toronto, Ontario.
Address, "The Outlook in Western Canada and the Union Movement," J. A. L. Romig, Portage la Prairie, Manitoba.
11.10. Prayer and Song.
11.20. Address, "The Contribution of State Societies to Our Movement," Geo. E. Lyon, Corresponding Secretary, Kansas.
11.40. Introduction of Home Missionaries, by Geo. B. Ranshaw.
12.30. Adjournment.

AFTERNOON

- 2.30. Song.
Prayer by M. L. Jenney, Sharon, Penn.
2.50. Address, "Neglected Fields," by H. F. Lutz, Harrisburg, Penn.
3.20. Address, "Our Twofold Mission," by W. E. Ellis, Cynthiana, Ky.
3.50. Prayer and Music.
4.00. Address, "Obedience to Missionary Vision," by Austin Hunter, Chicago, Ill.
4.30. Music.
5.00. Adjournment.

NIGHT

- 7.30. Service of Song.
Devotions led by H. W. Laye, Lock Haven, Penn.
Solo.
8.00. Address, "The Relation of Christianity to the Development of America," by Earle Wilfley, St. Louis, Mo.
8.30. Music.
8.45. Church Extension Address, "Songs of the Temple," by Charles A. Finch, Topeka, Kan.

HALL E

W. M. Taylor, Vice-President, New Orleans, La., Presiding

Music in charge of Wm. Leigh, Akron, O.

MORNING

- 9.30. Devotions led by Merritt Owen, Carthage, O.
9.45. Report of Board of Trustees to Convention, presented by A. M. Harvuot, Cincinnati, O.
10.00. Session of Brethren from Abroad. Addresses by brethren from
Australia.
New Zealand.
England.
Scotland.
Other Countries.
11.10. Prayer and Song.
11.20. Address, "The Contribution of State Societies to Our Movement,"
by A. I. Myhr, Corresponding Secretary, Tennessee.
11.40. Introduction of Home Missionaries by Wm. J. Wright.
12.30. Adjournment.

AFTERNOON

- 2.30. Song.
Prayer by W. R. Motley, Hampton, Va.
2.50. Address, "Neglected Fields," by W. L. Fisher, New York.
3.20. Address, "Our Twofold Mission," by H. E. Van Horn, Des
Moines, Ia.
Music and Prayer.
4.00. Address, "Obedience to Missionary Vision," by R. W. Abberley,
Rushville, Ind.
4.30. Music.
5.00. Adjournment.

NIGHT

- 7.30. Service of Song.
Devotions led by E. P. Kempher, Mt. Healthy, O.
Solo.
8.00. Address, "The Relation of Christianity to the Religious Develop-
ment of America," N. K. Griggs, Attorney, Lincoln, Neb.
8.30. Music.
8.45. Church Extension Address, "The Glory of the Latter House," by
R. H. Miller, Buffalo, N. Y.

Friday, October 15

Three Parallel Sessions

HALL C

MORNING

C. S. Medbury, Presiding

- 9.30. Devotions led by C. R. Stauffer, Syracuse, N. Y.

AMERICAN TEMPERANCE BOARD OF THE CHURCH OF CHRIST

- 9.45. Reports.

Address by A. L. Crim, Seattle, Wash.

BOARD OF MINISTERIAL RELIEF

- 10.30. Reports.

Address by Howard T. Cree, Augusta, Ga.

CHURCH EXTENSION

- 11.30. Singing and Prayer.

Report of the Board.

- 11.50. Address by Fletcher Cowherd, President.

- 12.00. Address by George Darsie, Akron, O., "The Magic of the Church Extension Idea."

AFTERNOON

J. W. Perry, Presiding

- 2.30. Devotional Service.

THE MINISTERIAL ASSOCIATION OF THE CHURCHES OF CHRIST

Reports presented by A. B. Philputt, President.

- 3.00. Address by C. H. Winders, Indianapolis, Ind.

THE NATIONAL BENEVOLENT ASSOCIATION

- 3.30. Address of the President, J. W. Perry, Kansas City, Mo.

- 3.40. Song.

- 3.45. Secretary's Report, James H. Mohorter.

- 4.00. Treasurer's Report, Lee W. Grant.

- 4.10. Business Session.

- 4.25. Song.

- 4.30. Address by Mrs. T. R. Ayars, St. Louis, Mo.

- 5.00. Adjournment.

NIGHT — CHRISTIAN ENDEAVOR

A. W. Kokendoffer, Sedalia, Mo., Presiding

- 7.30. Song and Praise Service.

- 8.00. Reports.

- 8.15. Address by W. A. Moore, Tacoma, Wash.

- 9.00. Adjournment.

HALL D

MORNING

A. C. Smither, Presiding

- 9.30. Devotions led by Wm. Burleigh, Portsmouth, Va.
AMERICAN TEMPERANCE BOARD OF THE CHURCH OF CHRIST
Reports.
- 10.00. Address by Judge Samuel R. Artman, Indianapolis, Ind.
BOARD OF MINISTERIAL RELIEF
- 10.30. Reports.
- 11.00. Address by Geo. B. Van Arsdall, Cedar Rapids, Ia.
CHURCH EXTENSION
- 11.30. Singing and Prayer.
- 11.35. Address by W. F. Richardson, Kansas City, Mo.
- 11.45. Report of the Board.
- 12.00. Address, "Faith's Tent-dwellers," by Finis Idleman, Des Moines,
Ia.

AFTERNOON

R. A. Long, Presiding

- 2.30. Devotional Service.
THE MINISTERIAL ASSOCIATION OF THE CHURCHES OF CHRIST
Reports presented by A. L. Orcutt, Secretary.
- 3.00. Address by L. C. Howe, Newcastle, Ind.
THE NATIONAL BENEVOLENT ASSOCIATION
- 3.30. Address of the President.
- 3.40. Song.
- 3.45. Secretary's Report, Mrs. J. K. Hansbrough.
- 4.00. Treasurer's Report, Mrs. O. E. Scott.
- 4.10. Business Session.
- 4.25. Song.
- 4.30. Address, "The Heresy of Christendom," by Peter Ainslie, Balti-
more, Md.
- 5.00. Adjournment.

NIGHT — CHRISTIAN ENDEAVOR

A. W. Kokendoffer, Sedalia, Mo., Presiding

- 7.30. Song and Praise Service.
- 8.00. Reports.
- 8.15. Address by R. P. Anderson, Associate Editor "Christian En-
deavor World."
- 9.00. Adjournment.

HALL E

MORNING

W. M. Taylor, Presiding

- 9.30. Devotions led by L. C. Brink, Harrisville, N. Y.

AMERICAN TEMPERANCE BOARD OF THE CHURCH OF CHRIST
Reports.

- 10.00. Address by James A. Tate, Nashville, Tenn.

BOARD OF MINISTERIAL RELIEF

- 10.30. Reports.

- 11.00. Address by Mark Collis, Lexington, Ky.

CHURCH EXTENSION

- 11.30. Singing and Prayer.

- 11.35. Address by J. C. Hill, Kansas City, Mo.

- 11.45. Address, "Our Obligation to Church Extension in the Coming Century," by Randolph Cook, Enid, Okla.

- 12.15. Report of the Board.

AFTERNOON

C. C. Chapman, Presiding

- 2.30. Devotions led by

THE MINISTERIAL ASSOCIATION OF THE CHURCHES OF CHRIST
Reports presented by C. H. Winders, Treasurer.

- 3.00. Address by Allen R. Moore, Birmingham, Ala.

THE NATIONAL BENEVOLENT ASSOCIATION

- 3.30. Address of the President.

- 3.40. Song.

- 3.45. Secretary's Report, Mrs. F. M. Wright.

- 4.00. Treasurer's Report, J. H. Allen.

- 4.10. Business Session.

- 4.25. Song.

- 4.30. Address, "Our Heritage in the Unfortunate," by W. T. Hilton, Greenville, Tex.

- 5.00. Adjournment.

NIGHT — CHRISTIAN ENDEAVOR

W. F. Turner, Peoria, Ill., Presiding

- 7.30. Song and Praise Service.

- 8.00. Reports.

- 8.15. Address by Claude E. Hill, Mobile, Ala., National Christian Endeavor Superintendent.

- 9.00. Adjournment.



D. R. Dungan

L. L. Carpenter

J. W. McGarvey

J. B. Briney

SPECIAL CENTENNIAL DAY

Saturday, October 16

THE VETERANS' CAMP-FIRE

FIRST UNITED PRESBYTERIAN CHURCH

L. L. Carpenter, President

AFTERNOON

- 2.00. Devotional exercises, conducted by F. M. Green, Akron, O.
- 2.10. President's Address, L. L. Carpenter, Wabash, Ind.
- 2.15. Address, J. W. McGarvey, Lexington, Ky.
- 2.35. Five-minute Addresses by the veterans present.
- 4.00. Relation of incidents connected with the early ministry of the veterans.

The hymns will be the old-time ones sung fifty years ago.

Five Parallel Sessions

HALL A

MORNING

W. F. Cowden, Tacoma, Wash., Presiding

- 10.00. Prayer and Praise.
10.20. "Origin of the Restoration Movement," F. W. Burnham, Springfield, Ill.
10.55. "Thomas Campbell and the Principles He Promulgated," W. J. Loos, Owenton, Ky.
11.25. Prayer and Praise.
11.30. "Heroes of the Faith in the South," Philip Y. Pendleton, Nashville, Tenn.
11.50. "Alexander Campbell, Barton W. Stone, and Walter Scott, Advocates of Liberty and Union in the Truth," Champ Clark, Bowling Green, Mo.
12.20. Prayer and Praise. 12.30. Adjournment.

AFTERNOON

T. A. Abbott, Kansas City, Mo., Presiding

V. E. Ridenour, Leader of Singing

- 2.30. Prayer and Praise.
2.50. "Isaac Errett's Contribution to the Movement," J. M. Van Horn, Toronto, Canada.
3.25. "Progress and Achievements of a Hundred Years," P. J. Rice, Minneapolis, Minn.
3.55. Prayer and Praise.
4.00. Roll-call of States: South Dakota, Louisiana, Mexico, Ontario, North Carolina, New York, Southern California and Arizona, Nebraska, Missouri, China.
4.20. "Outlook and Appeal," B. A. Abbott, Baltimore, Md.
4.50. Prayer and Praise. 5.00. Adjournment.

NIGHT

R. Lin Cave, Nashville, Tenn., Presiding

A. L. Fillmore, Leader of Singing

- 7.30. Prayer and Praise.
7.50. "The Place of the Lord's Supper in the Movement," L. G. Batman, Youngstown, O.
8.25. Baptist Fraternal Delegate, L. A. Crandall, Minneapolis, Minn.
9.00. "The Lordship of Christ," B. J. Radford, Eureka, Ill.
9.30. Prayer and Praise. 9.35. Adjournment.

HALL B

MORNING

W. L. Hayden, Indianapolis, Ind., Presiding

Homer E. Cole, Leader of Singing

- 10.00. Prayer and Praise
10.20. "Origin of the Restoration Movement," J. J. Haley, Eustis, Fla.
10.55. "Thomas Campbell and the Principles He Promulgated," Clinton Lockhart, Waco, Tex.
11.25. Prayer and Praise.
11.30. "Heroes of the Faith in the North," John E. Pounds, Hiram, O.
11.50. "Alexander Campbell, Barton W. Stone, and Walter Scott, Advocates of Liberty and Union in the Truth," W. H. Pinkerton, Ghent, Ky.
12.20. Prayer and Praise. 12.30. Adjournment.

AFTERNOON

J. C. Mason, Dallas, Tex., Presiding

De Loss Smith, Leader of Singing

- 2.30. Prayer and Praise.
2.50. "Isaac Errett's Contribution to the Movement," J. B. Briney, Louisville, Ky.
3.25. "Progress and Achievements of a Hundred Years," Mrs. A. M. Haggard, Des Moines, Ia.
3.55. Prayer and Praise.
4.00. Roll-call of States: Northern Idaho, South Carolina, Maritime Provinces, Jamaica, Colorado, Virginia, Northern California, Oklahoma, Indiana, India.
4.20. "Outlook and Appeal," Miner Lee Bates, Hiram, O.
4.50. Prayer and Praise. 5.00. Adjournment.

NIGHT

Jabez Hall, Indianapolis, Ind., Presiding

- 7.30. Prayer and Praise.
7.50. "The Place of the Lord's Supper in the Movement," F. L. Moffett, Springfield, Mo.
8.25. Congregational Fraternal Delegation.
9.00. "The Lordship of Christ," Charles Reign Scoville, Chicago, Ill.
9.30. Prayer and Praise. 9.35. Adjournment.

HALL C

MORNING

Dr. E. E. Montgomery, Philadelphia, Penn., Presiding

J. H. Fillmore, Leader of Singing

- 10.00. Prayer and Praise.
10.20. "Origin of the Restoration Movement," J. H. MacNeill, Winchester, Ky.
10.55. "Thomas Campbell and the Principles He Promulgated," Mrs. Effie Cunningham, Indianapolis, Ind.
11.25. Prayer and Praise.
11.30. Leslie W. Morgan, Fraternal Delegate from Churches of Christ in England.
11.50. "Alexander Campbell, Barton W. Stone, and Walter Scott, Advocates of Liberty and Union in the Truth," J. W. McGarvey, Lexington, Ky.
12.20. Prayer and Praise. 12.30. Adjournment.

AFTERNOON

Hill M. Bell, Des Moines, Ia., Presiding

H. J. Storer, Leader of Singing

- 2.30. Prayer and Praise.
2.50. "Isaac Errett's Contribution to the Movement," Mrs. John E. Pounds, Hiram, O.
3.25. "Progress and Achievements of a Hundred Years," Samuel Harden Church, Pittsburgh, Penn.
3.55. Prayer and Praise.
4.00. Roll-call of States: Southern Idaho, Alabama, Argentina, Minnesota, Western Canada, Eastern Washington, Georgia, Oregon, Iowa, Kentucky, Japan.
4.20. "Outlook and Appeal," Harry D. Smith, Hopkinsville, Ky.
4.50. Prayer and Praise. 5.00. Adjournment.

NIGHT

Geo. T. Oliver, Pittsburgh, Penn., Presiding

Arthur K. Brooks, Leader of Singing

- 7.30. Prayer and Praise.
7.50. "The Place of the Lord's Supper in the Movement," Carey E. Morgan, Paris, Ky.
8.25. Presbyterian Fraternal Delegate, James M. Barkley, Detroit, Mich., Moderator of the General Assembly.
9.00. "The Lordship of Christ," Charles H. Moss, Boston, Mass.
9.30. Prayer and Praise. 9.35. Adjournment.

HALL D

MORNING

Carl Johann, Canton, Mo., Presiding

J. E. Hawes, Leader of Singing

- 10.00. Prayer and Praise.
10.20. "Origin of the Restoration Movement," T. P. Haley, Kansas City, Mo.
10.55. "Thomas Campbell and the Principles He Promulgated," C. M. Chilton, St. Joseph, Mo.
11.25. Prayer and Praise.
11.30. Fraternal Delegate from the Churches of Christ in Australia, Thomas Hagger.
11.50. "Alexander Campbell, Barton W. Stone, and Walter Scott, Advocates of Liberty and Union in the Truth," A. C. Smither, Los Angeles, Cal.
12.20. Prayer and Praise. 12.30. Adjournment.

AFTERNOON

H. B. Brown, Valparaiso, Ind., Presiding

J. A. Hopkins, Leader of Singing

- 2.30. Prayer and Praise.
2.50. "Isaac Errett's Contribution to the Movement," Frederick A. Henry, Cleveland, O.
3.25. "Progress and Achievements of a Hundred Years," H. L. Herod, Indianapolis, Ind.
3.55. Prayer and Praise.
4.00. Roll-call of States: Montana, Mississippi, Scandinavia, Wisconsin, Eastern Pennsylvania, West Virginia, Western Washington, Tennessee, Australasia, Kansas, Illinois, Africa.
4.20. "Outlook and Appeal," A. D. Harmon, St. Paul, Minn.
4.50. Prayer and Praise. 5.00. Adjournment.

NIGHT

Chalmers McPherson, Ft. Worth, Tex., Presiding

- 7.30. Prayer and Praise.
7.50. "The Place of the Lord's Supper in the Movement," W. H. Sheffer, Memphis, Tenn.
8.25. United Presbyterian Fraternal Delegate, J. T. McCrory, Pittsburgh, Penn.
9.00. "The Lordship of Christ," E. L. Powell, Louisville, Ky.
9.30. Prayer and Praise. 9.35. Adjournment.

HALL E

MORNING

W. P. Aylsworth, Bethany, Neb., Presiding
Leroy St. John, Leader of Singing

- 10.00. Prayer and Praise
10.20. "Origin of the Restoration Movement," F. D. Power, Washington, D. C.
10.55. "Thomas Campbell and the Principles He Promulgated," H. L. Willett, Chicago, Ill.
11.25. Prayer and Praise.
11.30. "Heroes of the Faith in the West," Grant K. Lewis, Los Angeles, Cal.
11.50. "Alexander Campbell, Barton W. Stone, and Walter Scott, Advocates of Liberty and Union in the Truth," A. B. Philputt, Indianapolis, Ind.
12.20. Prayer and Praise. 12.30. Adjournment.

AFTERNOON

T. E. Cramblet, Bethany, W. Va., Presiding
H. A. Easton, Leader of Singing

- 2.30. Prayer and Praise.
2.50. "Isaac Errett's Contribution to the Movement," S. M. Jefferson, Lexington, Ky.
3.25. "Progress and Achievements of a Hundred Years," C. J. Tannar, Detroit, Mich.
3.55. Prayer and Praise.
4.00. Roll-call of States: Florida, Arkansas, Great Britain, New Mexico, Maryland, Delaware and District of Columbia, New England, Michigan, Western Pennsylvania, Texas, Ohio, Philippine Islands.
4.20. "Outlook and Appeal," Mrs. Louise Kelly, Emporia, Kan.
4.50. Prayer and Praise. 5.00. Adjournment.

NIGHT

C. J. Scofield, Carthage, Ill., Presiding
Garry L. Cook, Leader of Singing

- 7.30. Prayer and Praise.
7.50. "The Place of the Lord's Supper in the Movement," D. R. Dungan, Des Moines, Ia.
8.25. Methodist Fraternal Delegate, Bishop Charles W. Smith, Portland, Ore.
9.00. "The Lordship of Christ," Oliver W. Stewart, Chicago, Ill.
9.30. Prayer and Praise. 9.35. Adjournment.



A. R. Moore

Mark Collis

C. H. Winders

G. B. Van Arsdall

Lord's Day, October 17

CENTENNIAL SERMONS IN CHURCHES OF THE PITTSBURGH DISTRICT

Morning and Night by the Preachers named on pages 102-106, and others.

MORNING, 10.30

Hall B.	Sermon by	W. E. Crabtree, San Diego, Cal.
" C.	" "	Z. T. Sweeney, Columbus, Ind.
" D.	" "	B. A. Jenkins, Kansas City, Mo.
" E.	" "	J. M. Philputt, St. Louis, Mo.

AFTERNOON, 3.00

FORBES FIELD

The Lord's Supper

NIGHT, 7.30

Hall B.	Sermon by	I. N. McCash, Berkeley, Cal.
" C.	" "	M. M. Davis, Dallas, Tex.
" D.	" "	S. M. Martin, Seattle, Wash.
" E.	" "	H. O. Breeden, San Francisco, Cal.

PREACHERS FOR CHURCHES OF THE PITTSBURGH DISTRICT

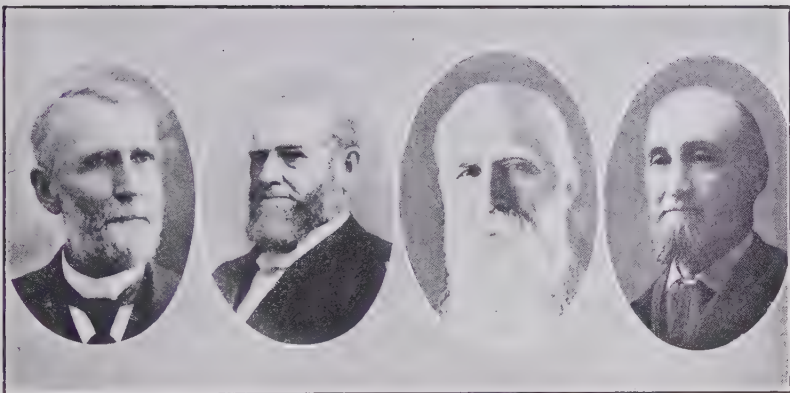
[This list is necessarily incomplete]

SUNDAY, OCTOBER 17, 1909

Allen, F. W., Paris, Mo.; Allen, Frank W., Columbia, Mo.; Allen, W. H., Muncie, Ind.; Ames, E. S., Chicago, Ill.; Anderson, G. M., Riverside, Cal.; Anderson, L. D., Palestine, Tex.; Armstrong, Cecil J., Troy, N. Y.; Armstrong, H. C., Odell, Neb.; Armistead, Joseph, Eminence, Ky.; Arnold, J. David, Birmingham, Ala.; Arthur, F. P., Grand Rapids, Mich.; Atkinson, Milo, Covington, Ky.

Bailey, J. M., Monroe City, Mo.; Baker, J. W., Tacoma, Wash.; Bamber, R. J., Versailles, Ky.; Bates, Z. E., Atchison, Kan.; Bell, J. M., McKinney, Tex.; Bellingham, T. W., Benton Harbor, Mich.; Bernard, S. M., Madisonville, Ky.; Berry, G. K., Portland, Ore.; Bicknell, J. H., St. Paul, Minn.; Black, B. V., Duluth, Minn.; Blair, V. W., No. Tonawanda, N. Y.; Blount, B. M., Indianapolis, Ind.; Button, F. C., Morehead, Ky.; Booth, J. W., Centerville, Ia.; Boone, J. T., Jacksonville, Fla.; Boswell, Ira M., Chattanooga, Tenn.; Boynton, Edwin C., Huntsville, Tex.; Brady, C. A., Canton, Penn.; Bradley, E. J., Lampassas, Tex.; Brazelton, Howard J., Macon, Ga.; Brearley, Eli, London, Eng.; Brelos, C. G., Galveston, Tex.; Brewster, G. W., Healdsburg, Cal.; Briney, R. B., Lexington, Mo.; Brown, Bruce, Chicago, Ill.; Brown, L. E., Lebanon, Ind.; Brown, Geo. H., Charleston, Ill.; Bryan, J. H., Independence, Mo.; Bullard, W. H., Bluefield, W. Va.; Burkhardt, Carl, Indianapolis, Ind.; Bussabarger, R. Lee, Lubec, Me.

Caldwell, Jesse C., Wilson, N. C.; Calhoun, Hall L., Lexington, Ky.; Campbell, Geo. A., Chicago, Ill.; Canby, J. A., Traverse City, Mich.; Cannon, W. H., Pittsfield, Ill.; Cato, B. F., New Albany, Ind.; Cave, Robert L., San Francisco, Cal.; Chapman, A. L., Boise, Ida.; Chastain, W. A., Monroe, Ga.; Chatley, M. E., Bowling Green, O.; Clark, A., Thorp Springs, Tex.; Clark, Roger L., Maysville, Ky.; Clarke, G. H., Rensselaer, Ind.; Clarkson, E. R., Wrightsville, Ga.; Clemmer, W. B., Rock Island, Ill.; Clubb, M. D., Pomona, Cal.; Clymer, R. W., Noblesville, Ind.; Cocke, W. J., Lexington, Ky.; Cole, Elmer Ward, Huntington, Ind.; Coleman, C. B., Indianapolis, Ind.; Coler, G. P., Ann Arbor, Mich.; Colyer, S. D., Greenville, N. C.; Combs, H. C., Richmond, Va.; Conley, W. G., Covina, Cal.; Conner, A. W., Lafayette, Ind.; Cooke, O. L., Hutchinson, Kan.; Cox, T. A., Live Oak, Fla.; Craig, J. H., Logansport, Ind.; Craig, Wm. Bayard, Denver, Col.; Crouch, W. P., Athens, Ala.; Crystal, E. Lynwood,



F. M. Green

J. H. McCullough

W. T. Moore

W. F. Cowden

Waco, Tex.; Culberson, G. H., Richmond, Va.; Cunningham, A. B., Texarkana, Ark.

Dabney, C. B., Barry, Ill.; Dailey, B. F., Greenfield, Ind.; Darsie, Clyde, Quincy, Ill.; Darst, E. W., Berkeley, Cal.; Daugherty, Edgar F., Wabash, Ind.; Day, E. L., Brazil, Ind.; Dean, B. S., Hiram, O.; Denney, Ernest E., Pittsburg, Kan.; Denton, H. A., Bedford, Ind.; Derthick, H. J., Hazel Green, Ky.; De Voe, C. H., Peru, Ind.; Deweese, B. C., Lexington, Ky.; Doak, A. A., Colfax, Wash.; Donaldson, W. T., Eminence, Ky.; Duncan, P. H., Ensley, Ala.; Dunlap, R. E., Seattle, Wash.; Dutcher, S. D., Terre Haute, Ind.

Edmonds, E. T., Fort Smith, Ark.; Edwards, E. Richard, Kokomo, Ind.; Elmore, C. E., Marion, Ill.; Elmore, R. E., Roanoke, Va.; Elliott, Ernest W., Selma, Ala.; Ely, Marcellus R., Charleston, S. C.; Emerson, F. W., Redlands, Cal.; Errett, D., Salem, Ore.; Eshelman, J. T., Tacoma, Wash.; Eskridge, J. B., No. Waco, Tex.; Esson, Albyn, Albany, Ore.

Fairhurst, A., Lexington, Ky.; Faris, E. E., No. Waco, Tex.; Faris, G. A., Dallas, Tex.; Farrell, F. D., Bloomfield, Ia.; Faulders, L. T., Wellington, Kan.; Fenstermacher, E. J., Bowling Green, Ky.; Ferguson, M. J., Los Angeles, Cal.; Fife, Roger H., Kansas City, Mo.; Fillmore, Chas. M., Indianapolis, Ind.; Finley, Austin P., Worcester, Mass.; Fite, W. A., Fulton, Mo.; Fleming, T. Alfred, Cleveland, O.; Floyd, J. F., Charlottetown, P. E. I.; Fowler, L. L., Poplar Hill, Ontario, Can.; Frank, Graham, Liberty, Mo.; Franklin, Joseph, Alexandria, Ind.; Frazier, E. L., Morristown, Ind.; Freer, C. A., Bedford, O.; Frick, Chas. H., Wilkes Barre, Penn.

Garrison, Chas. L., Newport, Ky.; Ghormley, J. F., Portland, Ore.; Giddens, R. M., Chattanooga, Tenn.; Gilliam, H. S., Oklahoma City, Okla.; Golden, J. R., Springfield, Ill.; Goldner, J. H., Cleveland, O.; Goodnight, Cloyd, Danville, Ind.; Gordon, J. W., Wilmington, O.; Green, Justin N., Cincinnati, O.; Greenwell, J. L., Seattle, Wash.; Gray, A. C., Eureka, Ill.; Grinstead, Wren J., Richmond, Ky.; Groom, F. H., Tacoma, Wash.; Groom, W. T., Butte, Mont.; Growden, Arthur M., El Paso, Ill.; Gunn, John I., Arcola, Ill.; Guy, H. H., Hollywood, Cal.

Haddock, J. L., Paris, Tex.; Haggard, A. M., Des Moines, Ia.; Hagerman, B. C., Lexington, Ky.; Hall, T. A., Princeton, Ind.; Harker, Jos. N., Montgomery, Ala.; Harmon, H. H., Lincoln, Neb.; Harney, Gilbert L., Boston, Mass.; Harlow, W. E., Springfield, Mo.; Haskins, L. B., Baltimore, Md.; Hawkins, J. S., Cadiz, Ky.; Hawkins, J. T., Elkton, Ky.; Hawkins, S. R., McAlester, Okla.; Hemry, Geo. W., South Bend, Ind.; Herrold, L. O., Jasper, Ala.; Hieronymus, R. E., Eureka, Ill.; Hill, H. G., Indianapolis, Ind.; Hilton, C. H., Milton, Ore.; Hoffmann, G. A., Corning, Ark.; Holmes, H. C., Lawrenceville, Ill.; Holsapple, J. W., Hillsboro, Tex.; Holton, T. T., Bloomington, Ill.; Honeywell, A. A., Windfall, Ind.; Hoover, Guy I., Tipton, Ind.; Hopwood, Josephus, Lynchburg, Va.; Houze, A. B., Kendallville, Ind.; Hoyer, W. S., Beaver Creek, Md.; Hudspeth, W. J., Hopkinsville, Ky.; Hull, J. D., Mishawaka, Ind.; Hundley, J. T. T., Norfolk, Va.; Huntsman, B. W., Adrian, Mich.

Janes, Frank E., Pendleton, Ind.; Jennings, Walter P., Amarillo, Tex.; Jessup, J. N., Little Rock, Ark.; Jewett, F. L., Austin, Tex.; Johnson, Ashley S., Kimberlin Heights, Tenn.; Johnson, M. S., McAlester, Okla.; Johnson, Philip, Bethany, W. Va.; Johnston, J. N., Coshocton, O.; Johnston, W. G., Greensburg, Ind.; Jones, J. Boyd, Marion, Ind.; Jones, J. B., Fulton, Mo.; Jones, J. Fred., Bloomington, Ill.; Jones, S. S., Danville, Ill.; Jordan, Walter M., Billings, Mont.

Kemper, Geo. W., Midway, Ky.; Kendrick, H. C., Georgetown, Ky.; Kershner, F. D., Milligan, Tenn.; Kindred, C. G., Chicago, Ill.; King, P. F., Knoxville, Tenn.; Kingsbury, Horace, Harrodsburg, Ky.; Kirschstein, H. J., Omaha, Neb.; Knipp, L. O., Plymouth, Penn.

Lampton, E. J., Louisiana, Mo.; Lappin, S. S., Cincinnati, O.; Legg, T. J., Indianapolis, Ind.; Lewellen, G. A., Waco, Tex.; Lhamon, W. J., Des Moines, Ia.; Lilley, Robert W., Keokuk, Ia.; Lingenfelter, B. H., Seattle, Wash.; Linkletter, A., Moundsville, W. Va.; Lockhart, J. J., Tyler, Tex.; Lockhart, W. S., Fayetteville, Ark.; Lomax, Hugh, Highland, Kan.; Long, Arthur, Burlington, Ia.; Lowe, T. L., Columbus, O.

McCallum, J. S., Eugene, Ore.; McColley, Wm. G., Normal, Ill.; McFarland, E. T., St. Louis, Mo.; McGarvey, J. T., Detroit, Mich.; McGarvey, J. W., Jr., West Point, Miss.; McKee, Geo. B., Indianapolis, Ind.; McKee, John, Indianapolis, Ind.; McKnight, Jesse P., Los Angeles, Cal.; Mac-lachlan, H. D. C., Richmond, Va.; Manley, E. E., Scranton, Penn.; Marshall, Levi, Hannibal, Mo.; Marshall, L. J., Independence, Mo.; Martin, Herbert, New York, N. Y.; Martin, Summer T., Santa Barbara, Cal.; Martin, W. H., Whittier, Cal.; Matheison, S. T., Des Moines, Ia.; Maxwell, Thos. A., Fairbury, Neb.; Meigs, F. E., Nanking, China; Meeks, R. P., Humboldt, Tenn.; Miller, H. N., Cleveland, O.; Minnick, Harry, Worcester, Mass.; Mitchell, Ben. N., Litchfield, Ill.; Monser, Harold E., Champaign, Ill.; Monser, J. W., Kansas City, Mo.; Morgan, J. J., Morgantown, W. Va.; Moore, E. E., Garland, Tex.; Moore, G. W., Ionia, Mich.; Moore, Sherman B., Mayfield, Ky.; Moore, Samuel B., Paducah, Ky.; Moorman, E. E., Indianapolis, Ind.; Morris, J. M., Eugene, Ore.; Morrison, C. C., Chicago, Ill.; Morrison, W. A., Higginsville, Mo.; Motley, Daniel E., Washington, D. C.; Muckley, E. S., Portland, Ore.; Mullendore, Wm., Franklin, Ind.; Myers, J. P., Shelbyville, Ind.

Nay, S. W., Kansas City, Kan.; Neel, C. R., Salt Lake City, Utah; New-comer, L. O., Mt. Vernon, O.; Noblett, T. L., Guthrie, Okla.; Nutter, G. W., Louisville, Ky.

Oakley, Chas. R., Mansfield, O.; Oeschger, Wm., Vincennes, Ind.; Ogle, J. T., Paris, Tex.; Omer, L. M., Sandersville, Ga.; Otto, L. H., Ottumwa, Ia.

Parker, A. C., Midland, Tex.; Parker, J. E., Brookings, S. D.; Parker, W. A., Emporia, Kan.; Pease, E. W., Holmestrand, Norway; Peckham, G. A., Hiram, O.; Perkins, J. R., Fresno, Cal.; Peters, H. H., Eureka, Ill.; Pierce, M. L., Kimberlin Heights, Tenn.; Pierce, W. E., Cameron, W. Va.; Pinkerton, B. J., Lexington, Ky.; Pinkerton, J. P., Plattsburg, Mo.; Pinkerton, T. W., Kenton, O.; Pontius, M. L., Tylorsville, Ill.; Porter, R. L., Baton Rouge, La.; Pritchard, H. O., Bethany, Neb.; Prewitt, W. C., Niagara Falls, N. Y.

Ragland, N. M., Springfield, Mo.; Raum, John, Helena, Mont.; Reagor, W. F., Portland, Ore.; Reynolds, E. B., Alliance, O.; Richmond, E. M., St. Louis, Mo.; Riddell, Louis D., Memphis, Tenn.; Ritz, H. F., Boone, Ia.; Rogers, W. F., Louisville, Ky.; Rosborough, J. F., Centralia, Ill.; Rose, J. O., Indianapolis, Ind.; Rose, Morton L., No. Yakima, Wash.; Rountree, J. R., Kinston, N. C.; Roth, O. N., Wichita, Kan.; Rounds, Walter S., Brooklyn, N. Y.; Rowlison, C. C., Iowa City, Ia.; Rudy, J. M., Greencastle, Ind.; Runyan, H. C., Latonia, Ky.; Rutledge, G. P., Philadelphia, Penn.; Ryan, W. D., Ashland, Ky.

Salkeld, E. D., Lakewood, O.; Sapp, F. B., Fargo, No. Dak.; Sargent, Ralph C., Ellensburg, Wash.; Sawyer, R. H.; Denver, Col.; Schell, R. A., Hastings, Neb.; Scholes, J. N., Newark, O.; Scott, Andrew, Danville, Ill.; Seacock, Burl H., Petersburg, Ill.; Seddon, Alfred E., Atlanta, Ga.; Sedinger, H. G., Birmingham, Ala.; Sellers, R., Elwood, Ind.; Serena, Jos. A., Syracuse, N. Y.; Shamhart, W. P., Rockwood, Tenn.; Sharp, C. J., Hammond, Ind.; Sharrard, J. T., Flemingsburg, Ky.; Shaw, Will F., Chicago, Ill.; Shelburne, Cephas, Dallas, Tex.; Shelburne, W. J., Norwood, O.; Shelnutt, E. L., Watkinsville, Ga.; Shepherd, R. P., Pomona, Cal.; Shuey, T. J., Seattle, Wash.; Simpson, A. N., W. Toronto, Ontario, Can.; Simpson, R. N., Lexington, Ky.; Sine, C. R., Hamilton, O.; Smart, J. H., Decatur, Ill.; Smith, B. P., Atlanta, Ga.; Smith, G. Lyle, Terrell, Tex.; Smith, J. W., Los Angeles, Cal.; Smith, O. L., El Reno, Okla.; Sorey, M. Lee, Dodge City, Kan.; Spicer, E. V., Ladonia, Tex.; Spiegel, J. E., Jackson, Miss.; Spiegel, O. P., Birmingham, Ala.; Stauffer, Vernon, Angola, Ind.; Steed, G. H., Moundsville, W. Va.; Stine, L. H., Gulfport, Miss.; Stivers, John T., Los Angeles, Cal.; Streator, M. L., Cleveland, O.; Stuart, Jas. E., Washington, D. C.

Talmage, Frank, Weston, Md.; Taylor, J. J., Little Rock, Ark.; Teagarden, E. J., Danbury, Conn.; Tinsley, T. S., Louisville, Ky.; Todd, E. M., Fort Wayne, Ind.; Tomes, O. E., Ann Arbor, Mich.; Tovell, Amos, Guelph, Ontario, Can.; Townsend, G. B., Hagerstown, Md.; Tremaine, D. C., Buffalo, N. Y.; Trimble, N. H., Baltimore, Md.; Trusty, Clay, Indianapolis, Ind.

Van Voorhis, Frank L., Shawnee, Okla.

Waggoner, J. G., Canton, Ill.; Waite, Claire L., Milwaukee, Wis.; Walker, W. G., Lexington, Ky.; Wallace, R. W., Valdosta, Ga.; Walters, F. F., Joplin, Mo.; Ward, W. D., Rockford, Ill.; Waters, Baxter, Newberry, Mich.; Wells, L. N. D., E. Orange, N. J.; Wetzel, David N., Mattoon, Ill.; Wharton, B. T., Marshall, Mo.; White, S. Boyd, Moberly, Mo.; White, Samuel J., Starke, Fla.; White, W. M., Mexico, Mo.; Wickizer, D. A., Tulsa, Okla.; Williams, J. F., Geneva, O.; Williams, V., Stillwater, Okla.; Willis, W. S., Hustonville, Ky.; Wilson, E. C., Chattanooga, Tenn.

Zendt, S. H., Oskaloosa, Ia.

BIBLE SCHOOL DAY

Monday, October 18

DEPARTMENT CONFERENCES

Under the Direction of Marion Stevenson, National Superintendent, St. Louis.

MORNING

HALL C

- I. Primary Department, under the direction of Miss Lillie Faris, Athens, O.
 - 9.30. Devotional Service, Miss Nelle Alderman, Athens, O.
 - 9.50 "What To Do with the Babies," by Mrs. Katherine Williams, Portsmouth, O.
 - 10.10. "Who Shall Teach Beginners?" by Miss Lillie Faris, Athens, O.
 - 10.30. "What Little Hands Can Do," by Mrs. Myers Boyd, Uniontown, Penn.
 - 10.50. "Child Life."
 - 11.10. "What of the Temperance Question?" by H. J. Hall, Franklin, Ind.
 - 11.30. "Developing Missions," Howard Weir, Bowmansville, Canada.
 - 11.50. "A Look into the New Century."

FIRST CONGREGATIONAL CHURCH

- II. Junior Department, under the direction of J. Walter Carpenter, Uniontown, Penn.

BELLEFIELD PRESBYTERIAN CHURCH

- III. Intermediate Department, under the direction of Myron C. Settle, Topeka, Kan.
 - 9.30. Devotional.
 - 10.00. Address.
 - 10.40. "Missions in the Intermediate Grades," by Howard Weir.
 - 11.20. "Manual Work as a Means of Holding and Interesting the Intermediates," by J. Walter Carpenter.

FIRST UNITED PRESBYTERIAN CHURCH

- IV. Adult Department Conference, under the direction of W. C. Pearce, Chicago, Ill.

OAKLAND METHODIST EPISCOPAL CHURCH

- V. Superintendents' Conference, under the direction of Robert M. Hopkins, Louisville, Ky.

NOTE.—These conferences will cover all questions of principle and practice relating to these different departments of work.

TEACHER TRAINING

Under the direction of Herbert Moninger, Cincinnati, O.

AFTERNOON

HALL C

- 2.00. Service in Song.
- 2.20. "The Training-class Work a Preparatory and Conserving Force in Evangelism," by Stephen E. Fisher.
- 2.40. Three Ten-minute Messages from Those Who Have Done Things.
 - 1. "Methods of Working Up a Teacher-training Class," by Clifford S. Weaver.
 - 2. "The Crowning Glory of a Glorious Century," by Chas. C. Wilson.
 - 3. "Training-class Work a Revival of the Century-old Call, 'To the Law and to the Testimony,' " by B. S. Ferrall.
- 3.10. "Bible-trained Men in Places of Power," by Walter Scott Priest.
- 3.30. Music.
- 3.40. Class Contest — Youngstown, O., vs. Washington, Penn.
- 4.10. "Why Make It Unanimous," by Clifford A. Cole.
- 4.30. Adjournment.

HALL D

- 2.00. Service in Song.
- 2.10. Introductory Word.
- 2.20. Two Ten-minute Telling Messages on Methods.
 - 1. "Methods of Working Up a Training-class," by Adam K. Adcock.
 - 2. "Methods of Teaching a Training-class," by Walter Mansell.
- 2.40. Four Telling Messages on What the Training-class Work Means.
 - 1. "Where the Training-class Has Helped; or, Teacher-training the Panacea for Church Ills," by H. A. Pearce.
 - 2. "Training-class Work a Revival of the Century-old Call, 'To the Law and to the Testimony,' " by Grant W. Speer.
 - 3. "How to Make the Most of Graduation," by James A. Barnett.
 - 4. "Why Make It Unanimous?" by Wm. Grant Smith.
- 3.20. Music.
- 3.25. "Bible-trained Men in Places of Power," by David H. Shields.
- 3.45. Class Contest — Canton, O., vs. Portsmouth, O.
- 4.15. "What of the Future of the Training-class Work?" by E. J. Meacham.
- 4.30. Adjournment.



M. Stevenson

W. C. Pearce

Herbert Moninger

HALL E

- 2.00. Service in Song.
- 2.15. Introductory Word.
- 2.25. Ten-minute Telling Messages from Those Who Have Done Things.
 - 1. "Methods of Working Up a Training-class," by G. O. Foster.
 - 2. "Methods of Teaching a Training-class," by F. M. Rogers.
 - 3. "Where the Training-classes Help; or, Teacher-training the Panacea for Church Ills," by Homer W. Carpenter.
 - 4. "Training-class Work a Revival of the Century-old Call, 'To the Law and to the Testimony,' " by Geo. A. Miller.
- 3.05. Music.
- 3.10. "Bible-trained Men in Places of Power," by S. M. Perkins.
- 3.30. Class Contest — Columbus, O., vs. Wheeling, W. Va.
- 4.00. "What of the Future of the Training-class Work?" by J. M. Kersey.
- 4.20. Adjournment.

ADULT CLASSES

Under the Direction of W. C. Pearce, International Superintendent Adult Class Work, Chicago.

EVENING, 7 o'clock

Parade of Men's Bible Classes

Under the Direction of J. W. Darby, Beaver Falls, Penn.

NIGHT

HALL D — MEN'S SECTION

Song Service.

Class Demonstration. Bethany Bible Class, Knoxville, Pittsburgh, Penn., under the direction of Fred M. Gordon, Teacher

Address, President R. H. Crossfield, D.D., Lexington, Ky.

Address, "The Men of America for the Man of Galilee," by W. C. Pearce, Chicago, Ill.

HALL C — WOMEN'S SECTION

I. W. Gill, Wichita, Kan., Presiding

Song Service.

Class Demonstration. Women's Bible Class of Charleroi, Penn., under the leadership of Mrs. H. C. Boblitt, Teacher.

Address, "The Women's Bible Class and the Home," by Mrs. T. W. Grafton, Anderson, Ind.

Address, "The Women's Bible Class and World-wide Evangelization."

HALL E — MIXED CLASSES

W. H. Logan, Louisville, Ky., Presiding

Song Service.

Class Demonstration. Bellavben Class, Pittsburgh, Penn., under the direction of G. W. Gerwig.

Address, "The Social Life of the Adult Bible Class," by Marion Stevenson, St. Louis, Mo.

Address, "Methods of Building Up an Adult Bible Class," by Herbert Moninger, Cincinnati, O.

DAY OF THE EVANGELISTS

Tuesday, October 19

HALL E

MORNING

- 9.00. Conference on evangelistic problems.
- 10.00. Music by Leroy St. John.
Devotional Reading by Thomas Penn Ullom.
Prayer by R. H. Fife.
Address, "The Pioneer Evangelists of the Reformation; Their Problems and Their Message to the Church of To-day," by L. L. Carpenter.
Address by James Small.
Solo by J. E. Sturgis.
Address by W. T. Brooks.
Music by Arthur K. Brooks.
Benediction by R. R. Hamlin.

AFTERNOON

- 2.30. Music by Jesse Van Camp.
Devotional Reading by H. W. Wilhite.
Prayer.
Address by Allen Wilson.
Solo by Frank C. Huston.
Address, "The Evangelization of the World," by John L. Brandt.
Address by William J. Lockhart.
Introduction of Evangelists by J. V. Coombs.
Music by W. E. M. Hackleman.
Benediction by W. E. Harlow.

EVENING

- 6.30. Street meetings by volunteer evangelists in different sections of down-town districts. Music by volunteer singing evangelists.

NIGHT

- 7.30. Music by Percy M. Kendall.
Invocation by E. E. Violet.
Devotional Reading by W. J. Wright.
Address by Herbert Yeuell.
Solo by LeLoss Smith.
Address by J. Campbell White, Secretary of the Layman's Movement, New York.
Music by chorus of singing evangelists.
Benediction by O. P. Spiegel.



D. O. Smart

T. R. Bryan

G. W. Muckley

F. Cowherd

ORGANS OF STATES AND SECTIONS

Australia Christian, bi-weekly, F. C. Dunn	Melbourne.
Bible Advocate, monthly	Liverpool, Eng.
Christian Advance, weekly, Randolph Cook	Enid, Okla.
Christian Courier, weekly, G. A. Faris	Dallas, Tex.
Christian Union, weekly, J. T. Nichols	Des Moines, Ia.
Christian Leader and The Way, weekly, F. L. Rowe	Cincinnati, O.
Christian Messenger, monthly, Miss Mae Stephens	Owen Sound, Ont.
Christian Monthly, H. C. Combs	Richmond, Va.
The Christian, monthly, E. C. Ford, J. C. B. Appel	St. John, N. B.
Carolina Evangel, weekly, J. R. Rountree	Kinston, N. C.
The Disciple, weekly, J. L. Garvin	Seattle, Wash.
Gospel Advocate, weekly, McQuiddy Printing Co.	Nashville, Tenn.
Messenger, weekly, S. H. Bartlett	Painesville, O.
Pacific Christian, D. A. Russell	San Francisco, Cal.
West Virginia Christian, O. G. White	Bethany, W. Va.
Colorado Christian Herald, monthly, L. G. Thompson	Denver, Col.
Illinois Christian News, monthly, W. D. Deweese	Bloomington, Ill.
Kansas Messenger, monthly, G. E. Lyon	Topeka, Kan.
Missouri Christian Message, monthly, T. A. Abbott	Kansas City, Mo.
Louisiana Christian, monthly, R. L. Porter	Baton Rouge, La.
Texas Missions, monthly, J. C. Mason	Dallas, Tex.

The Convention Hymnal

1 HOLY, HOLY, HOLY, LORD GOD ALMIGHTY

John B. Dykes

1. Ho - ly, ho - ly, ho - ly, Lord God al - might - y! Ear - ly in the

morn - ing our song shall rise to Thee; Ho - ly, ho - ly, ho - ly,

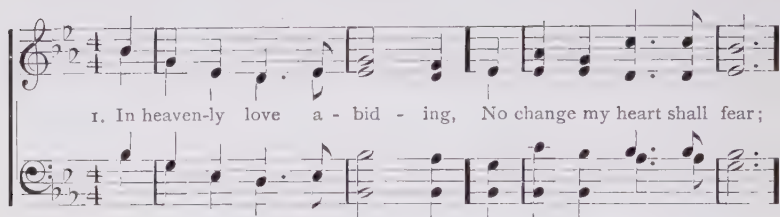
mer - ci - ful and mighty! God o - ver all, and blest e - ter - nal - ly. A - men.

- 2 Holy, holy, holy, all the saints adore Thee,
Casting down their golden crowns around the crystal sea;
Cherubim and seraphim falling down before Thee,
Who wast, and art, and evermore shalt be.
- 3 Holy, holy, holy, though the darkness hide Thee,
Though the eye of sinful men Thy glory may not see;
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, and purity.
- 4 Holy, holy, holy, Lord God Almighty!
All Thy works shall praise Thy name, in earth, and sky, and sea;
Holy, holy, holy, merciful and mighty!
God over all, and blest eternally.

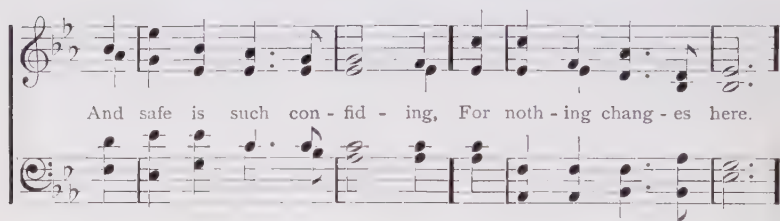
Reginald Heber, alt.

2 IN HEAVENLY LOVE ABIDING

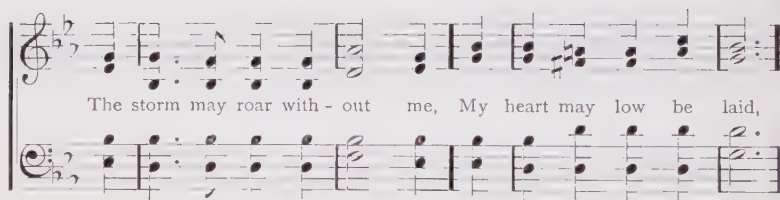
Felix B. Mendelssohn




1. In heav-en-ly love a - bid - ing, No change my heart shall fear;



And safe is such con - fid - ing, For noth - ing chang - es here.



The storm may roar with - out me, My heart may low be laid,



But God is 'round a-bout me, And can I be dis-mayed? *A-men.*

2 Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim;
He knows the way He taketh,
And I will walk with Him.

3 Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where the dark clouds have been.
My hope I cannot measure,
My path to life is free;
My Saviour has my treasure,
And He will walk with me.

Anna L. Waring

3 'TIS THE BLESSED HOUR OF PRAYER

William H. Doane.

'Tis the bless-ed hour of prayer, when our hearts low-ly bend, And we

gath-er to Je-sus, our Sav-iour and Friend; If we come to Him in

faith, His pro-tection to share, What a balm for the wea-ry! O how

D. S.—What a balm for the wea-ry! O how

FINE. CHORUS.

D. S.

sweet to be there! Blessed hour of prayer, blessed hour of prayer. *A - men.*

sweet to be there! Copyright, 1880, by W. H. Doane. Used by per.

- 2 'Tis the blessed hour of prayer, when the Saviour draws near,
With a tender compassion, His children to hear;
When He tells us we may cast at His feet every care;
What a balm for the weary! O how sweet to be there!
- 3 'Tis the blessed hour of prayer, when the tempted and tried
To the Saviour who loves them their sorrows confide;
With a sympathizing heart He removes every care;
What a balm for the weary! O how sweet to be there!
- 4 'Tis the blessed hour of prayer; trusting Him, we believe
That the blessings we're needing we'll surely receive;
In the fullness of His trust we shall lose every care;
What a balm for the weary! O how sweet to be there!

Fanny J. Crosby

4 THE LORD IS MY SHEPHERD

Marcantoine Portogallo

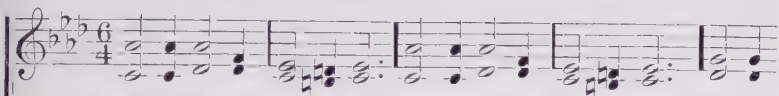
1. The Lord is my Shepherd, no want shall I know; I feed in green
 pas - tures, safe - fold - ed I rest; He lead - eth my soul where the
 still wa - ters flow Re - stores me when wandering, redeems when op -
 pressed, Re - stores me when wandering, redeems when oppressed. *A-men.*

- 2 Through the valley and shadow of death though I stray,
 Since Thou art my Guardian, no evil I fear;
 Thy rod shall defend me, Thy staff be my stay;
 No harm can befall, with my Comforter near.
- 3 In the midst of affliction my table is spread;
 With blessings unmeasured my cup runneth o'er;
 With perfume and oil Thou anointest my head—
 O what shall I ask of Thy providence more?
- 4 Let goodness and mercy, my bountiful God,
 Still follow my steps till I meet Thee above:
 I seek, by the path which my forefathers trod,
 Through the land of their sojourn, Thy kingdom of love.

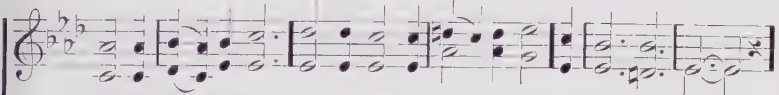
James Montgomery

5 DAY IS DYING IN THE WEST

William F. Sherwin



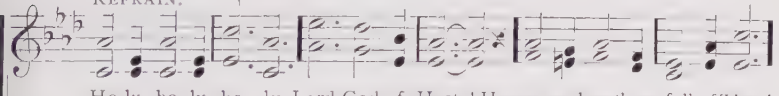
1. Day is dy-ing in the west, Heaven is touching earth with rest; Wait and



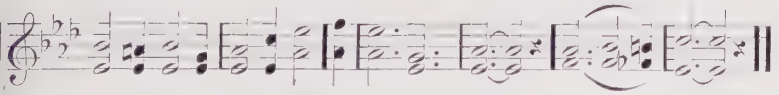
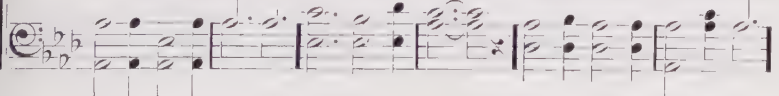
worship while the night Sets her evening lamps alight Through all the sky.



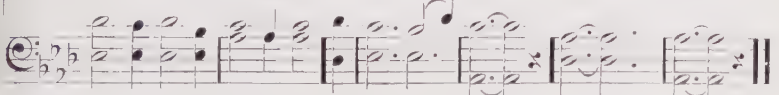
REFRAIN.



Ho-ly, ho-ly, ho-ly, Lord God of Hosts! Heaven and earth are full of Thee!



Heaven and earth are praising Thee, O Lord most high! A - men.



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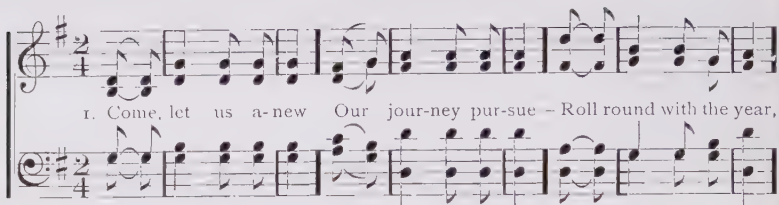
- 2 Lord of life, beneath the dome
Of the universe, Thy home,
Gather us, who seek Thy face,
To the fold of Thy embrace;
For Thou art nigh.
- 3 While the deepening shadows fall,
Heart of Love, enfolding all,

- Through the glory and the grace
Of the stars that veil Thy face,
Our hearts ascend.
- 4 When forever from our sight
Pass the stars, the day, the night,
Lord of angels, on our eyes
Let eternal morning rise,
And shadows end!

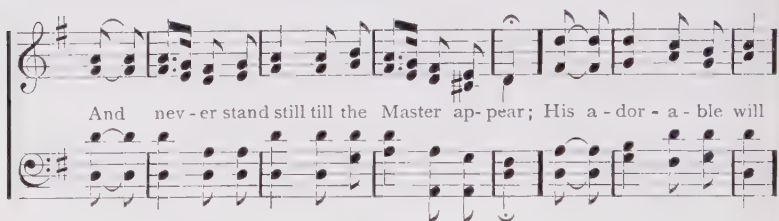
Mary A. Lathbury

6 COME, LET US ANEW (Camp-fire Hymn)

James Lucas



1. Come, let us a-new Our jour-ney pur-sue - Roll round with the year,



And nev-er stand still till the Master ap-pear; His a-dor-a-ble will



Let us glad-ly ful-fil, And our tal-ents im-prove By the patience of



hope and the la-bor of love, By the patience of hope and the la-bor of love.

2 Our life is a dream;
Our time, as a stream
Glides swiftly away,
And the fugitive moment refuses to stay;
The arrow is flown,
The moment is gone,
The millennial year
Rushes on to our view, and eternity's near.

3 Oh, that each in the day
Of His coming may say,
"I have fought my way through;
I have finished the work Thou didst give
Oh, that each from his Lord [me to do!]
May receive the glad word,
"Well and faithfully done; [throne!]
Enter into my joy and sit down on my

Charles Wesley

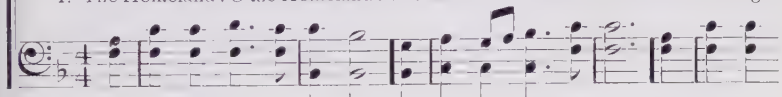
7 THE HOMELAND

Geo. C. Stebbins

"Neither shall there be any more pain."—Rev. 21: 4.



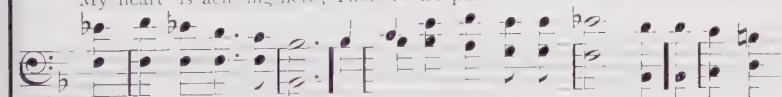
1. The Homeland! O the Homeland! The land of the free-born! There's no night



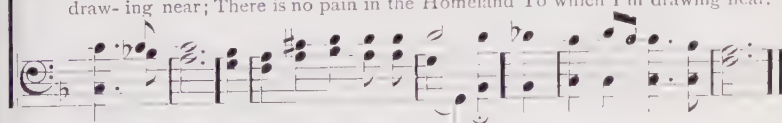
in the Homeland, But aye the fade-less morn; I'm sighing for the Homeland,



My heart is aching here; There is no pain in the Homeland To which I'm



draw-ing near; There is no pain in the Homeland To which I'm drawing near.



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2 My Lord is in the Homeland,
With angels bright and fair;
There's no sin in the Homeland,
And no temptation there;
The music of the Homeland,
Is ringing in my ears,
And when I think of the Homeland,
My eyes are filled with tears.

3 My loved ones in the Homeland
Are waiting me to come,
Where neither death nor sorrow
Invades their holy home;
O dear, dear native Country!
O rest and peace above!
Christ bring us all to the Homeland
Of Thy redeeming love!

Rev. R. H. Haweis



D. O. Smart

T. R. Bryan

G. W. Muckley

F. Cowherd

ORGANS OF STATES AND SECTIONS

Australia Christian, bi-weekly, F. C. Dunn	Melbourne.
Bible Advocate, monthly	Liverpool, Eng.
Christian Advance, weekly, Randolph Cook	Enid, Okla.
Christian Courier, weekly, G. A. Faris	Dallas, Tex.
Christian Union, weekly, J. T. Nichols	Des Moines, Ia.
Christian Leader and The Way, weekly, F. L. Rowe	Cincinnati, O.
Christian Messenger, monthly, Miss Mae Stephens	Owen Sound, Ont.
Christian Monthly, H. C. Combs	Richmond, Va.
The Christian, monthly, E. C. Ford, J. C. B. Appel	St. John, N. B.
Carolina Evangel, weekly, J. R. Rountree	Kinston, N. C.
The Disciple, weekly, J. L. Garvin	Seattle, Wash.
Gospel Advocate, weekly, McQuiddy Printing Co.	Nashville, Tenn.
Messenger, weekly, S. H. Bartlett	Painesville, O.
Pacific Christian, D. A. Russell	San Francisco, Cal.
West Virginia Christian, O. G. White	Bethany, W. Va.
Colorado Christian Herald, monthly, L. G. Thompson	Denver, Col.
Illinois Christian News, monthly, W. D. Deweese	Bloomington, Ill.
Kansas Messenger, monthly, G. E. Lyon	Topeka, Kan.
Missouri Christian Message, monthly, T. A. Abbott	Kansas City, Mo.
Louisiana Christian, monthly, R. L. Porter	Baton Rouge, La.
Texas Missions, monthly, J. C. Mason	Dallas, Tex.

The Convention Hymnal

1 HOLY, HOLY, HOLY, LORD GOD ALMIGHTY

John B. Dykes

1. Ho-ly, ho-ly, ho - ly, Lord God al - might - y! Ear - ly in the

morn - ing our song shall rise to Thee; Ho - ly, ho - ly, ho - ly,

mer - ci - ful and mighty! God o - ver all, and blest e - ter - nal - ly. A - men.

- 2 Holy, holy, holy, all the saints adore Thee,
Casting down their golden crowns around the crystal sea;
Cherubim and seraphim falling down before Thee,
Who wast, and art, and evermore shalt be.
- 3 Holy, holy, holy, though the darkness hide Thee,
Though the eye of sinful men Thy glory may not see;
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, and purity.
- 4 Holy, holy, holy, Lord God Almighty!
All Thy works shall praise Thy name, in earth, and sky, and sea;
Holy, holy, holy, merciful and mighty!
God over all, and blest eternally.

Reginald Heber, alt.

2 IN HEAVENLY LOVE ABIDING

Felix B. Mendelssohn

1. In heaven-ly love a - bid - ing, No change my heart shall fear;

And safe is such con - fid - ing, For noth - ing chang - es here.

The storm may roar with - out me, My heart may low be laid,

But God is 'round a - bout me, And can I be dis-mayed? A-men.

2 Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim;
He knows the way He taketh,
And I will walk with Him.

3 Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where the dark clouds have been.
My hope I cannot measure,
My path to life is free;
My Saviour has my treasure,
And He will walk with me.

Anna L. Waring

3 'TIS THE BLESSED HOUR OF PRAYER

William H. Doane.

'Tis the bless- ed hour of prayer, when our hearts low-ly bend, And we

gath- er to Je- sus, our Sav-iour and Friend; If we come to Him in

faith, His pro- tec- tion to share, What a balm for the wea- ry! O how

D. S.—What a balm for the wea- ry! O how
FINE. CHORUS. *D. S.*
sweet to be there! Blessed hour of prayer, blessed hour of prayer. *A - men.*

sweet to be there!

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- 2 'Tis the blessed hour of prayer, when the Saviour draws near,
With a tender compassion, His children to hear;
When He tells us we may cast at His feet every care;
What a balm for the weary! O how sweet to be there!
- 3 'Tis the blessed hour of prayer, when the tempted and tried
To the Saviour who loves them their sorrows confide;
With a sympathizing heart He removes every care;
What a balm for the weary! O how sweet to be there!
- 4 'Tis the blessed hour of prayer; trusting Him, we believe
That the blessings we're needing we'll surely receive;
In the fullness of His trust we shall lose every care;
What a balm for the weary! O how sweet to be there!

Fanny J. Crosby

4 THE LORD IS MY SHEPHERD

Marcantoine Portogallo

1. The Lord is my Shepherd, no want shall I know; I feed in green
 pas - tures, safe - fold - ed I rest; He lead - eth my soul where the
 still wa - ters flow Re - stores me when wandering, redeems when op -
 pressed, Re - stores me when wandering, redeems when oppressed. *A-men.*

2 Through the valley and shadow of death though I stray,
 Since Thou art my Guardian, no evil I fear;
 Thy rod shall defend me, Thy staff be my stay;
 No harm can befall, with my Comforter near.

3 In the midst of affliction my table is spread;
 With blessings unmeasured my cup runneth o'er;
 With perfume and oil Thou anointest my head—
 O what shall I ask of Thy providence more?

4 Let goodness and mercy, my bountiful God,
 Still follow my steps till I meet Thee above:
 I seek, by the path which my forefathers trod,
 Through the land of their sojourn, Thy kingdom of love.

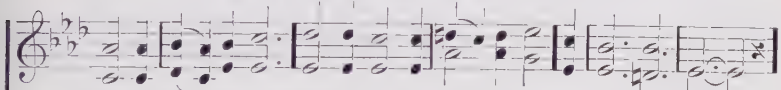
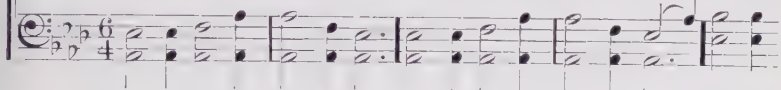
James Montgomery

5 DAY IS DYING IN THE WEST

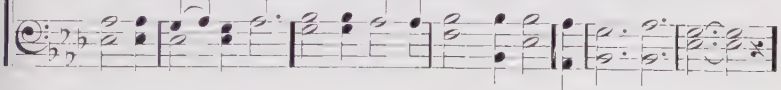
William F. Sherwin



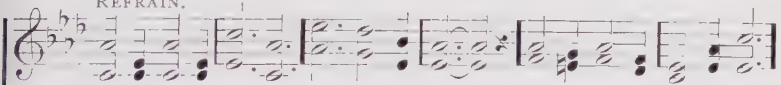
1. Day is dy-ing in the west, Heaven is touch-ing earth with rest; Wait and



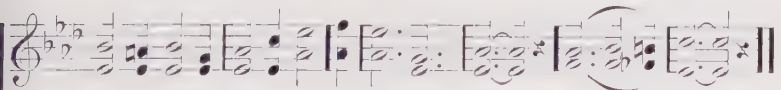
worship while the night Sets her evening lamps alight Through all the sky.



REFRAIN.



Ho-ly, ho-ly, ho - ly, Lord God of Hosts! Heaven and earth are full of Thee!



Heaven and earth are praising Thee, O Lord most high! A - men.



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- 2 Lord of life, beneath the dome
Of the universe, Thy home,
Gather us, who seek Thy face,
To the fold of Thy embrace;
For Thou art nigh.
- 3 While the deepening shadows fall,
Heart of Love, enfolding all,

Through the glory and the grace
Of the stars that veil Thy face,
Our hearts ascend.

- 4 When forever from our sight
Pass the stars, the day, the night,
Lord of angels, on our eyes
Let eternal morning rise,
And shadows end!

Mary A. Lathbury

6 COME, LET US ANEW (Camp-fire Hymn)

James Lucas

1. Come, let us a-new Our jour-ney pur-sue— Roll round with the year,

And nev-er stand still till the Master ap-pear; His a-dor-a-ble will

Let us glad-ly ful-fil, And our tal-ents im-prove By the patience of

hope and the la-bor of love, By the patience of hope and the la-bor of love.

2 Our life is a dream;
Our time, as a stream
Glides swiftly away,
And the fugitive moment refuses to stay;
The arrow is flown,
The moment is gone,
The millennial year
Rushes on to our view, and eternity's near,

3 Oh, that each in the day
Of His coming may say,
"I have fought my way through;
I have finished the work Thou didst give
Oh, that each from his Lord [me to do!]"
May receive the glad word,
"Well and faithfully done; [throne!]"
Enter into my joy and sit down on my

Charles Wesley

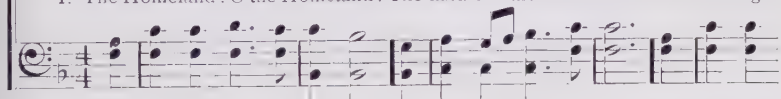
7 THE HOMELAND

Geo. C. Stebbins

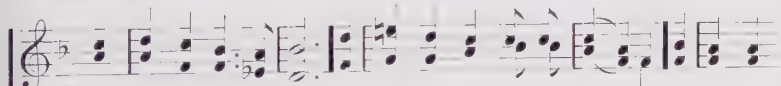
"Neither shall there be any more pain."—Rev. 21: 4.



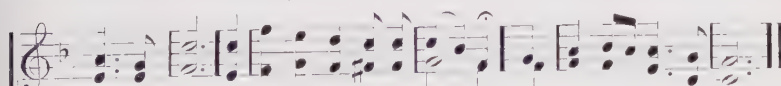
1. The Homeland! O the Homeland! The land of the free-born! There's no night



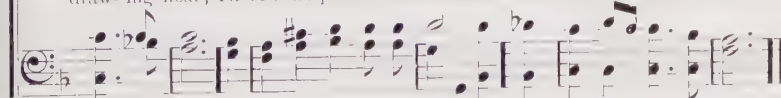
in the Homeland, But aye the fade-less morn; I'm sighing for the Homeland,



My heart is ach-ing here; There is no pain in the Homeland To which I'm



draw-ing near; There is no pain in the Homeland To which I'm drawing near.



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2 My Lord is in the Homeland,
With angels bright and fair;
There's no sin in the Homeland,
And no temptation there;
The music of the Homeland,
Is ringing in my ears,
And when I think of the Homeland,
My eyes are filled with tears.

3 My loved ones in the Homeland
Are waiting me to come,
Where neither death nor sorrow
Invades their holy home;
O dear, dear native Country!
O rest and peace above!
Christ bring us all to the Homeland
Of Thy redeeming love!

Rev. R. H. Haweis

8 EVENING PRAYER 8 7 8 7

George C. Stebbins.

1 Sav - iour, breathe an even - ing bless - ing, Ere re - pose our

spir - its seal; Sin and want we come con - fess - ing:

Thou canst save, and Thou canst heal. A - men.

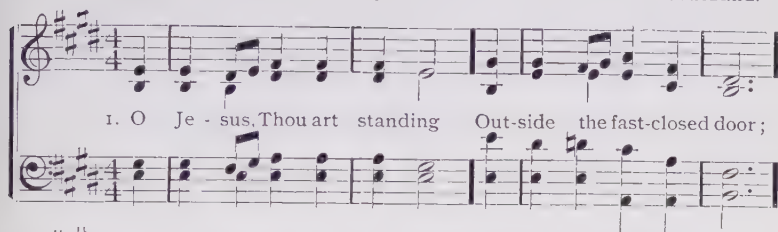
Copyright by George C. Stebbins.

2 Though the night be dark and dreary
Darkness cannot hide from Thee;
Thou art He who, never weary,
Watchest where Thy people be.

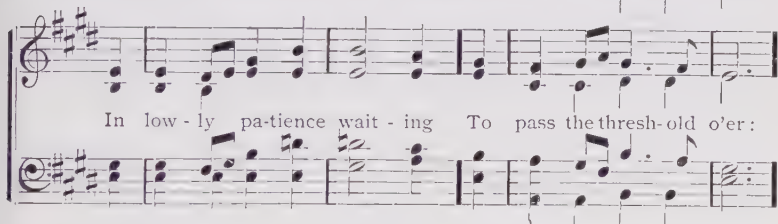
3 Though destruction walk around us.
Though the arrow past us fly,
Angel-guards from Thee surround us;
We are safe if Thou art nigh.

4 Should swift death this night o'ertake us,
And our couch become our tomb,
May the morn in heaven awake us,
Clad in light and deathless bloom.

James Edmeston.



1. O Je - sus, Thou art standing Out-side the fast-closed door ;



In low - ly pa-tience wait - ing To pass the thresh-old o'er :



Shame on us, Christian breth - ren, His name and sign who bear ;



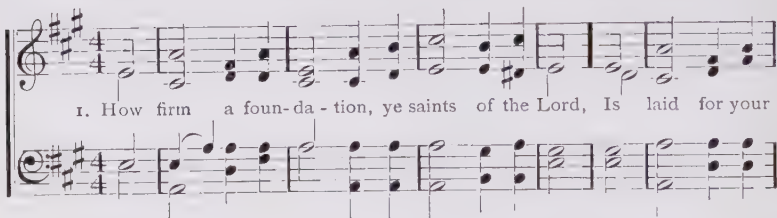
O shame, thrice shame up-on us, To keep Him standing there ! A - men.

2 O Jesus, Thou art knocking :
And lo ! that hand is scarred,
And thorns Thy brow encircle,
And tears Thy face have marred.
O love that passeth knowledge,
So patiently to wait !
O sin that hath no equal,
So fast to bar the gate !

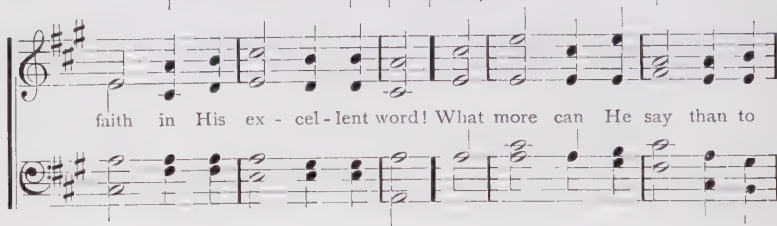
3 O Jesus, Thou art pleading
In accents meek and low,
" I died for you, my children,
And will ye treat me so ?"
O Lord, with shame and sorrow
We open now the door :
Dear Saviour, enter, enter,
And leave us nevermore.

William W. How,

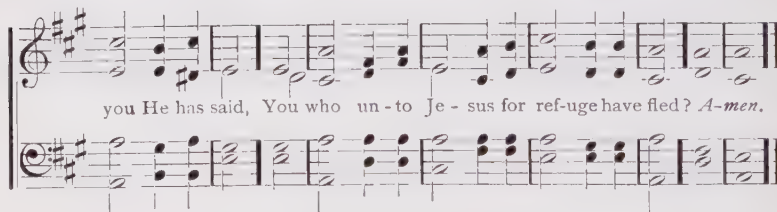
10 HOW FIRM A FOUNDATION, YE SAINTS OF THE LORD



1. How firm a foun-da-tion, ye saints of the Lord, Is laid for your



faith in His ex-cel-lent word! What more can He say than to



you He has said, You who un-to Je-sus for ref-uge have fled? A-men.

- 2 In every condition—in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea—
As your days may demand so your succor shall be.
- 3 Fear not, I am with you, O be not dismayed:
I, I am your God, and will still give you aid;
I'll strengthen you, help you, and cause you to stand,
Upheld by my righteous, omnipotent hand.
- 4 When through the deep waters I cause you to go,
The rivers of sorrow shall not you o'erflow;
For I will be with you your troubles to bless,
And sanctify to you your deepest distress.
- 5 E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love:
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.
- 6 The soul that on Jesus hath leaned for repose,
I will not, I cannot desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!

George Keith

11 LOVE DIVINE, ALL LOVE EXCELLING

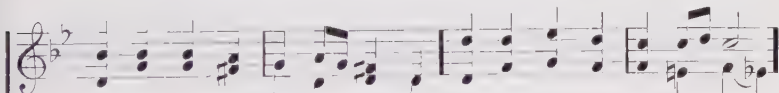
Johann Zundel



1. Love di - vine, all love ex - cell - ing, Joy of heaven, to earth come down!



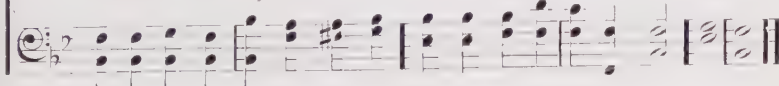
Fix in us Thy hum - ble dwell - ing; All Thy faith - ful mer - cies crown



Je - sus, Thou art all com - pas - sion, Pure, un - bound - ed love Thou art;



Vis - it us with Thy sal - va - tion, En - ter every trembling heart. A - men.



- 2 Breathe, O breathe thy loving Spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find the promised rest.
Take away the love of sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.
- 3 Come, Almighty to deliver,
Let us all Thy life receive!
Speedily return, and never,
Nevermore Thy temples leave,

- Thou we would be always blessing,
Serve Thee as Thy hosts above.
Pray, and praise Thee without ceasing,
Glory in Thy perfect love.
- 4 Finish then Thy new creation;
Pure, unspotted may we be;
Let us see our whole salvation,
Perfectly secured by Thee.
Changed from glory into glory,
Till in heaven we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love and praise.

Charles Wesley

12 O WORSHIP THE KING, ALL-GLORIOUS ABOVE.

Franz J. Haydn

i. O wor - ship the King, all glo - rious a - bove,
 And grate - ful - ly sing His won - der - ful love;
 Our Shield and De - fend - er, the An - cient of Days,
 Pa - vil-ioned in splen - dor, and gird - ed with praise. A - men.

- 2 Thy bountiful care, what tongue can recite?
 It breathes in the air, it shines in the light;
 It streams from the hills, it descends to the plain,
 And sweetly distils in the dew and the rain.
- 3 Frail children of dust, and feeble as frail,
 In Thee do we trust, nor find Thee to fail;
 Thy mercies, how tender! how firm to the end!
 Our Maker, Defender, Redeemer, and Friend.
- 4 Our Father and God, how faithful Thy love!
 While angels delight to hymn Thee above;
 The humbler creation, though feeble their lays,
 With true adoration shall lisp to Thy praise.

Robert Grant

13 ABIDE WITH ME! FAST FALLS THE EVENTIDE

William H. Monk.

1. A - bide with me! fast falls the e - ven - tide;
The dark - ness deep - ens— Lord with me a - bide!
When oth - er help - ers fail, and com - forts flee,
Help of the help - less, O a - bide with me! A - men.

- 2 Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me!
- 3 I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, O abide with me!
- 4 Hold Thou Thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!

Henry F. Lyte

1. Come, we that love the Lord, And let our joys be known; Join in a

song with sweet accord, Join in a song with sweet accord, And thus sur -
And thus surround the

CHORUS.

round the throne, And thus surround the throne. We're marching to Zi - on,
throne, And thus sur-round the throne. We're marching on to Zi - on,

Beau - ti - ful, beau - ti - ful Zi - on, We're march-ing up-wards to

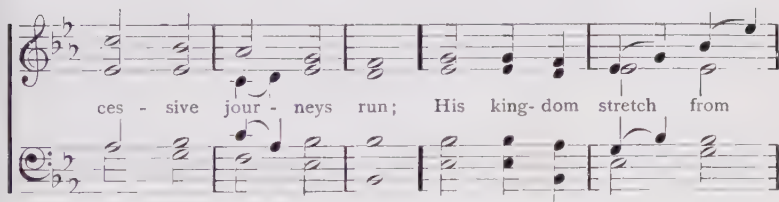
Zi - on, The beau - ti - ful cit - y of God. A - men,
Zi - on, Zi - on,

15 JESUS SHALL REIGN WHERE'ER THE SUN

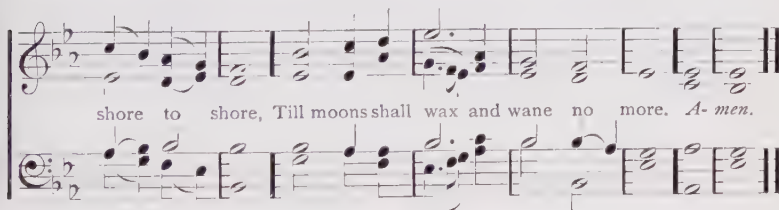
John Hatton



1. Je - sus shall reign wher - e'er the sun Does his suc-



ces - sive jour - neys run; His king - dom stretch from



shore to shore, Till moon shall wax and wane no more. A - men.

2 For Him shall endless prayer be made,
And praises throng to crown His head;
His Name, like sweet perfume, shall rise
With every morning sacrifice.

3 People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name.

4 Blessings abound where'er He reigns;
The prisoner leaps to lose his chains,
The weary finds eternal rest,
And all the sons of want are blest.

5 Let every creature rise and bring
Peculiar honors to our King,
Angels descend with songs again,
And earth repeat the loud Amen.

Isaac Watts

2 Let those refuse to sing
Who never knew our God;
But children of the heavenly King,
But children of the heavenly King
May speak their joys abroad,
May speak their joys abroad.

3 The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,

Before we reach the heavenly fields,
Or walk the golden streets,
Or walk the golden streets.

4 Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground,
We're marching through Immanuel's ground,
To fairer worlds on high,
To fairer worlds on high.

Isaac Watts

1. O gold - en day, so long de - sired, Born of a dark-some night,

The wait - ing earth at last is fired By thy re - splen - dent light.

And hark! like Memnon's morning chord Is heard from sea to sea

This song : One Master, Christ the Lord ; And brethren all are we. *A - men.*

- 2 The noises of the night shall cease,
The storms no longer roar;
The factious foes of God's own peace
Shall vex His church no more.
A thousand thousand voices sing
The surging harmony;
One Master, Christ; one Saviour-King,
And brethren all are we.

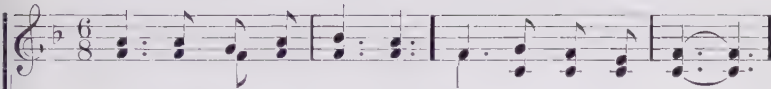
- 3 Sing on, ye chorus of the morn,
Your grand endeavor strain, [torn,
Till Christian hearts estranged and
Blend in the glad refrain;

And all the church, with all its pow'rs,
In loving loyalty;
Shall sing : One Master, Christ is ours;
And brethren all are we.

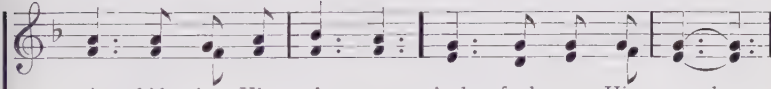
- 4 O golden day, the ages crown,
A-light with heavenly love,
Rare day in prophecy renown,
On to the zenith move.
When all the world with one accord,
In full-voiced unity,
Shall sing: One Master, Christ our Lord;
And brethren all are we.

17 TAKE TIME TO BE HOLY

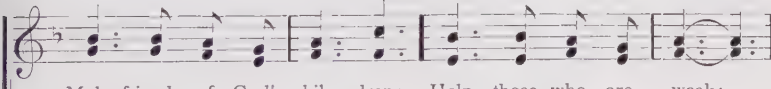
George C. Stebbins



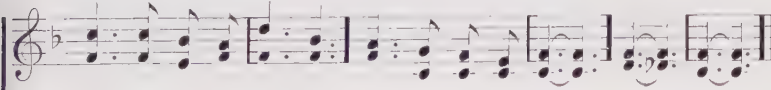
1. Take time to be ho - ly, Speak oft with the Lord;



A - bide in Him al - ways, And feed on His word.



Make friends of God's chil - dren; Help those who are weak;



For - get - ting in noth - ing His bless - ing to seek. A - men.

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2 Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone.
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see.

3 Take time to be holy,
Let Him be thy Guide,
And run not before Him,
Whatever betide:

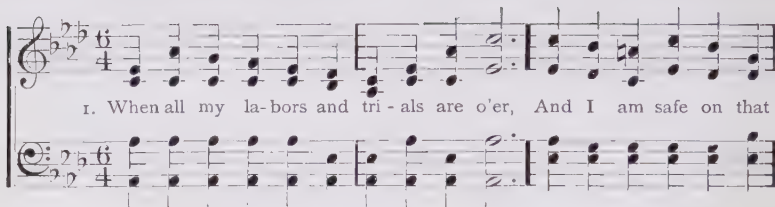
In joy or in sorrow,
Still follow thy Lord,
And, looking to Jesus,
Still trust in His word.

4 Take time to be holy,
Be calm in thy soul;
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above.

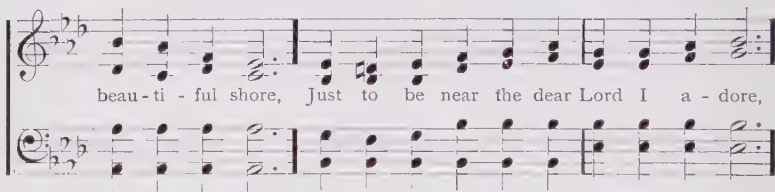
W. D. Longstaff

18 O THAT WILL BE GLORY

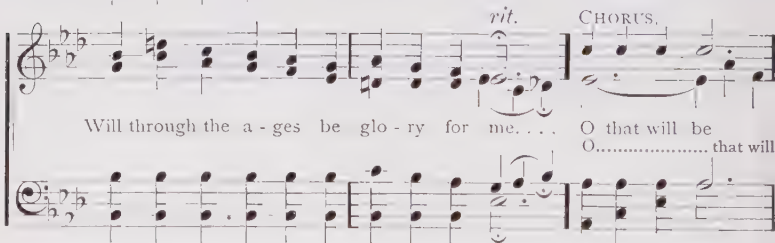
Chas. H. Gabriel



1. When all my la-bors and tri - als are o'er, And I am safe on that



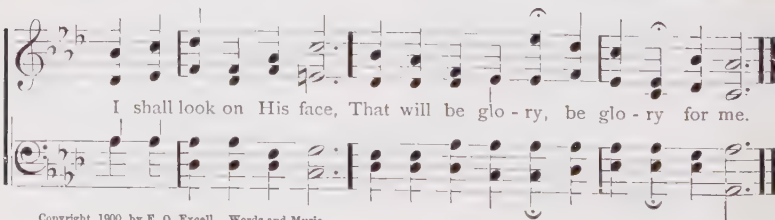
beau-ti - ful shore, Just to be near the dear Lord I a - dore,



Will through the a - ges be glo - ry for me. . . . O that will be
O..... that will



glo - ry for me, Glo - ry for me, glo - ry for me; When by His grace
be glo-ry for me, Glo-ry for me, glo-ry for me;.....



I shall look on His face, That will be glo - ry, be glo - ry for me.

19 HOLY SPIRIT, FAITHFUL GUIDE

Marcus M. Wells

FINE.

Ho - ly Spir - it, faith - ful Guide, Ev - er near the Chris - tian's side;

D.C.—Whispering soft - ly, "Wanderer, come, Fol - low Me, I'll guide thee home."

Gent - ly lead us by the hand, Pil - grims in a des - ert land.

Wea - ry souls for - e'er re - joice, While they hear that sweetest voice. *A - men.*

2 Ever present, truest Friend,
Ever near Thine aid to lend,
Leave us not to doubt and fear,
Groping on in darkness drear.
When the storms are raging sore,
Hearts grow faint, and hopes give o'er,
Whisper softly, "Wanderer, come,
Follow Me, I'll guide thee home."

3 When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but heaven and prayer.
Wondering if our names are there;
Wading deep the dismal flood,
Pleading naught but Jesus' blood;
Whisper softly, "Wanderer, come,
Follow Me, I'll guide thee home."

Marcus M. Wells

- 2 When, by the gift of His infinite grace,
I am accorded in heaven a place,
Just to be there and to look on His face,
Will through the ages be glory for me.
- 3 Friends will be there I have loved long ago;
Joy like a river around me will flow;
Yet, just a smile from my Saviour, I know,
Will through the ages be glory for me.

C. H. G.

20 HERE, O MY LORD, I SEE THEE FACE TO FACE

Felix B. Mendelssohn

1. Here, O my Lord, I see Thee face to face;

Here would I touch and han - dle things un - seen;

Here grasp with firm - er hand th'e - ter - nal grace,

And all my wea - ri - ness up - on Thee lean. A - men.

- 2 Here would I feed upon the bread of God;
Here drink with Thee the royal wine of heaven;
Here would I lay aside each earthly load;
Here taste afresh the calm of sin forgiven.
- 3 Too soon we rise; the symbols disappear;
The feast, though not the love, is past and gone;
The bread and wine remove, but Thou art here—
Nearer than ever—still my Shield and Sun.
- 4 Feast after feast thus comes and passes by;
Yet, passing, points to the glad feast above—
Giving sweet foretaste of the festal joy,
The Lamb's great bridal feast of bliss and love.

Horatius Bonar

21 'TIS MIDNIGHT; AND ON OLIVE'S BROW

William B. Bradbury

1. 'Tis midnight; and on Ol-ive's brow The star is dimmed that lately shone:

'Tis midnight; in the gar-den now The suff'ring Saviour prays a-lone. *A - men.*

2 'Tis midnight; and from all removed,
The Saviour wrestles lone with fears;
E'en that disciple whom He loved
Heeds not his Master's grief and tears.

3 'Tis midnight; and for others' guilt
The Man of sorrows weeps in blood;
Yet He that hath in anguish knelt
Is not forsaken by His God.

4 'Tis midnight; and from ether-plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

William B. Tappan

22 PURER IN HEART, O GOD

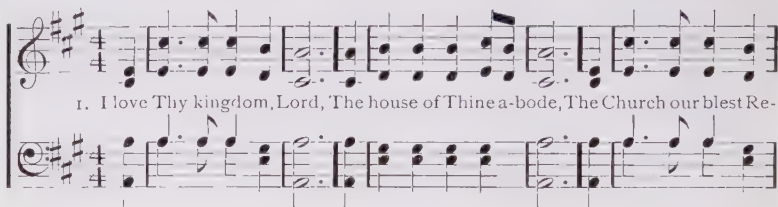
- 1 Purer in heart, O God,
Help me to be;
May I devote my life
Wholly to Thee.
Watch Thou my wayward feet,
Guide me with counsel sweet;
Purer in heart,
Help me to be.
- 2 Purer in heart, O God,
Help me to be;
Teach me to do Thy will
Most lovingly,

- Be Thou my Friend and Guide,
Let me with Thee abide;
Purer in heart,
Help me to be.
- 3 Purer in heart, O God,
Help me to be;
That I Thy holy face
One day may see.
Keep me from secret sin,
Reign Thou my soul within;
Purer in heart,
Help me to be.

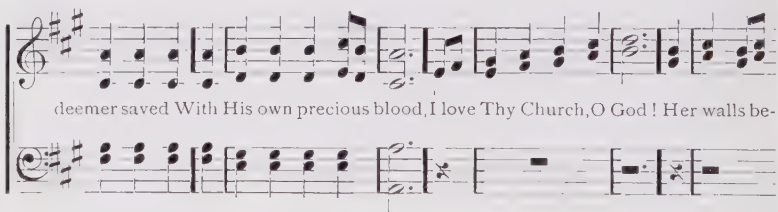
Mrs. A. L. Davison

23 I LOVE THY KINGDOM, LORD

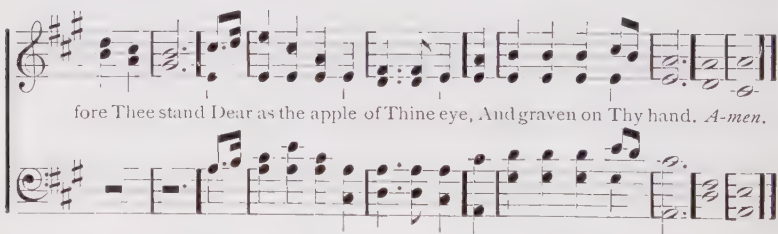
A. B. Everett.



1. I love Thy kingdom, Lord, The house of Thine a-bode, The Church our blest Re-



deemer saved With His own precious blood, I love Thy Church, O God ! Her walls be-



fore Thee stand Dear as the apple of Thine eye, And graven on Thy hand. *A-men.*

2 For her my tears shall fall,
For her my prayers ascend ;
To her my cares and toils be given,
Till toils and cares shall end,
Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

3 Jesus, Thou Friend divine,
Our Saviour and our King !
Thy hand from every snare and foe
Shall great deliverance bring.
Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

Timothy Dwight

24 THERE IS A FOUNTAIN FILLED WITH BLOOD

1 There is a fountain filled with blood
Drawn from Immanuel's veins ;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

2 The dying thief rejoiced to see
That fountain in his day ;
And there have I, as vile as he,
Washed all my sins away.

3 O Lamb of God, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.

4 E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

William Cowper

25 COME, THOU ALMIGHTY KING

Felice Giardini

I. Come, Thou al - might - y King, Help us Thy name to sing,
 Help us to praise; Fa - ther all - glo - ri - ous, O'er all vic -
 to - ri - ous, Come, and reign o - ver us, An - cient of Days! A - men,

2 Come, Thou incarnate Word,
 Gird on Thy mighty sword,
 Our prayer attend;
 Come, and Thy people bless,
 And give Thy word success:
 Spirit of holiness,
 On us descend!

3 Come, Holy Comforter,
 Thy sacred witness bear
 In this glad hour:
 Thou, who almighty art,

Now rule in every heart,
 And ne'er from us depart,
 Spirit of power!

4 O Lord, our God, to Thee,
 The highest praises be,
 Hence, evermore:
 Thy Sovereign Majesty
 May we in glory see,
 And to eternity
 Love and adore!

Charles Wesley

26 ALL HAIL THE POWER OF JESUS' NAME

1 All hail the power of Jesus' name!
 Let angels prostrate fall;
 Bring forth the royal diadem,
 And crown Him Lord of all.

2 Let every kindred, every tribe,
 On this terrestrial ball,

To Him all majesty ascribe
 And crown Him Lord of all.

3 O that with yonder sacred throng
 We at His feet may fall!
 We'll join the everlasting song,
 And crown Him Lord of all.

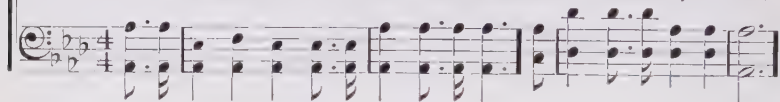
Edward Perronet

27 THE WAY OF THE CROSS LEADS HOME

Chas. H. Gabriel



1. I must needs go home by the way of the cross, There's no other way but this;



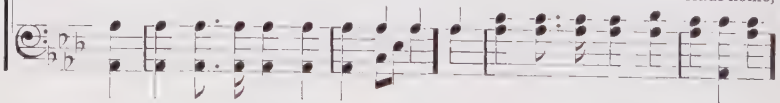
I shall ne'er get sight of the Gates of Light, If the way of the cross I miss.



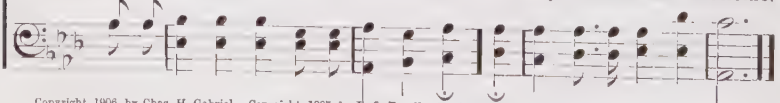
CHORUS.



The way of the cross leads home, The way of the cross leads home;
leads home, leads home;



It is sweet to know, as I on-ward go, The way of the cross leads home.



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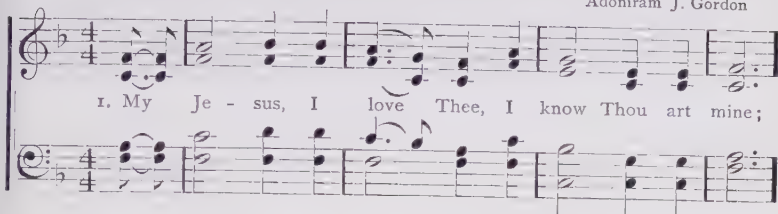
2 I must needs go on in the blood-sprinkled way,
The path that the Saviour trod,
If I ever climb to the heights sublime,
Where the soul is at home with God.

3 Then I bid farewell to the way of the world,
To walk in it never more;
For my Lord says, "Come," and I seek my home,
Where He waits at the open door.

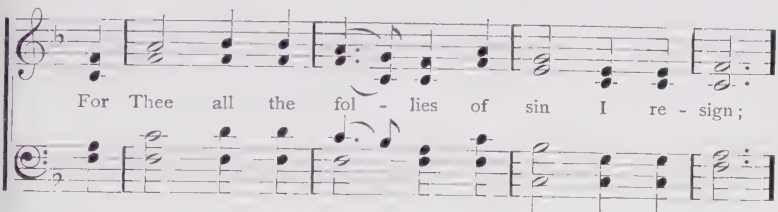
Jessie Brown Pounds

28 MY JESUS, I LOVE THEE, I KNOW THOU ART MINE

Adoniram J. Gordon



1. My Je - sus, I love Thee, I know Thou art mine;



For Thee all the fol - lies of sin I re - sign;



My gra - cious Re - deem - er, my Sav - iour art Thou;



If ev - er I loved Thee, my Je - sus, 'tis now. A - men.

- 2 I love Thee, because Thou hast first loved me,
And purchased my pardon on Calvary's tree;
I love Thee for wearing the thorns on Thy brow;
If ever I loved Thee, my Jesus, 'tis now.
- 3 I will love Thee in life, I will love Thee in death;
And praise Thee as long as Thou lendest me breath;
And say, when the death-dew lies cold on my brow,
If ever I loved Thee, my Jesus, 'tis now.
- 4 In mansions of glory and endless delight,
I'll ever adore Thee in heaven so bright;
I'll sing with the glittering crown on my brow,
If ever I loved Thee, my Jesus, 'tis now.

29 THE WAY OF THE CROSS

Arranged

1. I can hear my Sav- iour call- ing, I can hear my Sav- iour call- ing,
D.C.—Where He leads me I will fol- low, Where He leads me I will fol- low, *ad lib.* *D.C.*
 I can hear my Sav - iour call- ing, "Take thy cross and follow, fol - low Me."
 where He leads me I will fol- low, I'll go with Him, with Him all the way.

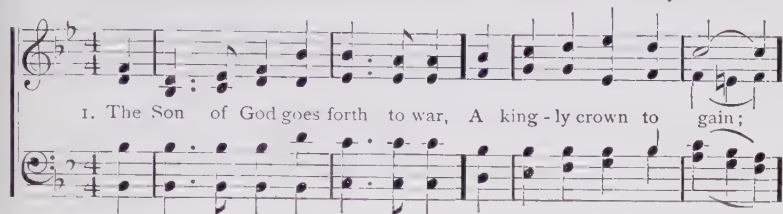
- | | |
|--|---|
| <p>2 I'll go with Him through the garden,
 I'll go with Him through the garden,
 I'll go with Him through the garden,
 I'll go with Him, with Him all the way.</p> <p>3 I'll go with Him through the judgment,
 I'll go with Him through the judgment,</p> | <p>I'll go with Him through the judgment,
 I'll go with Him, with Him all the way.</p> <p>4 He will give me grace and glory,
 He will give me grace and glory,
 He will give me grace and glory,
 And go with me, with me all the way.</p> <p style="text-align: right;">E. W. Blandly.</p> |
|--|---|

30 SWEET HOUR OF PRAYER

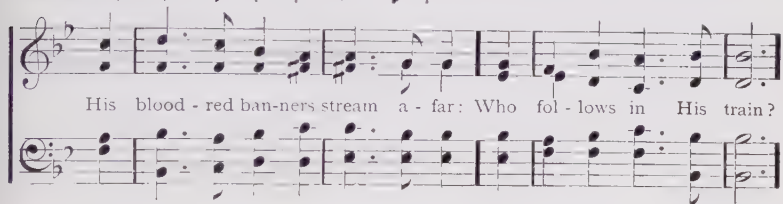
- 1 Sweet hour of prayer, sweet hour of prayer,
 That calls me from a world of care,
 And bids me, at my Father's throne,
 Make all my wants and wishes known!
 In seasons of distress and grief,
 My soul has often found relief,
 And oft escaped the tempter's snare,
 By thy return, sweet hour of prayer.
- 2 Sweet hour of prayer, sweet hour of prayer,
 The joy I feel, the bliss I share,
 Of those whose anxious spirits burn
 With strong desire for thy return!
 With such I hasten to the place
 Where God, my Saviour, shows His face,
 And gladly take my station there,
 And wait for thee, sweet hour of prayer.
- 3 Sweet hour of prayer, sweet hour of prayer,
 Thy wings my petition bear
 To Him, whose truth and faithfulness
 Engage the waiting soul to bless:
 And since He bids me seek His face,
 Believe His word, and trust His grace,
 I'll cast on Him my every care,
 And wait for thee, sweet hour of prayer. William W. Walford.

31 THE SON OF GOD GOES FORTH TO WAR

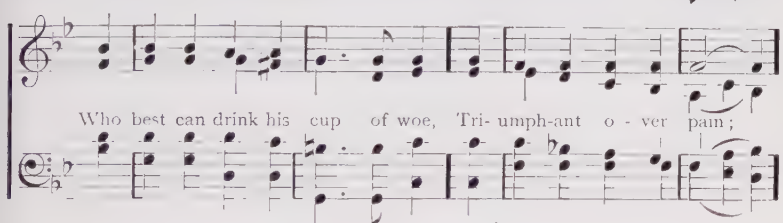
Henry S. Cutler



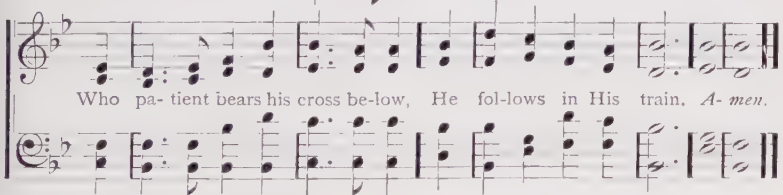
1. The Son of God goes forth to war, A king - ly crown to gain;



His blood - red ban - ners stream a - far: Who fol - lows in His train?



Who best can drink his cup of woe, Tri - umph - ant o - ver pain;



Who pa - tient bears his cross be - low, He fol - lows in His train, A - men.

Tucker's Church Hymnal. Used by permission.

2 The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on Him to save:
Like Him, with pardon on his tongue
In midst of mortal pain,
He prayed for them who did the wrong;
Who follows in His train?

3 A glorious band, the chosen few
On whom the Spirit came, [knew,
Twelve valiant saints, their hope they
And mocked the cross and flame:


They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel;
Who follows in their train?

4 A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed;
They climb the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train.

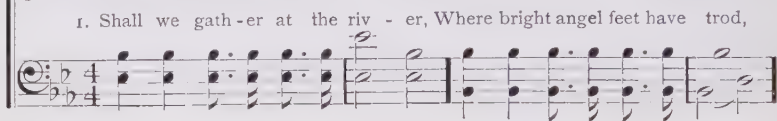
Reginald Heber

32 SHALL WE GATHER AT THE RIVER

Robert Lowry



1. Shall we gath-er at the riv - er, Where bright angel feet have trod,





With its crys- tal tide for- ev - er Flow-ing from the throne of God?



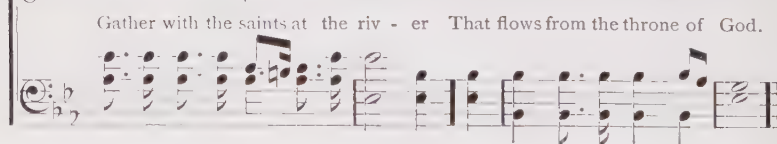
CHORUS.



Yes, we'll gath-er at the riv - er, The beau-ti-ful, the beau-ti-ful riv - er,

Gather with the saints at the riv - er That flows from the throne of God.



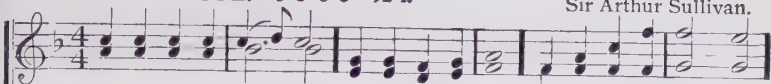
- 2 On the margin of the river,
Washing up its silver spray,
We shall walk and worship ever,
All the happy, golden day.
- 3 On the bosom of the river,
Where the Saviour King we own,

- We shall meet and sorrow never,
'Neath the glory of the throne.
- 4 Soon we'll reach the shining river,
Soon our pilgrimage will cease;
Soon our happy hearts will quiver
With the melody of peace.

Robert Lowry

33 ST. GERTRUDE. 6 5 6 5 12 1.

Sir Arthur Sullivan.



1 Onward, Christian soldiers, Marching as to war, With the cross of Je - sus



Go - ing on be - fore : Christ the Roy - al Mas - ter Leads against the foe :



Forward in - to bat - tle, See, His banners go. Onward, Christian soldiers,



Marching as to war, With the cross of Je - sus Go - ing on be - fore. *A - men.*



2 Like a mighty army
Moves the Church of God :
Brothers, we are treading
Where the saints have trod ;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.
Onward, etc.

3 Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain ;
Gates of hell can never

'Gainst that Church prevail ;
We have Christ's own promise,
And that cannot fail.
Onward, etc.

4 Onward, then, ye people,
Join our happy throng,
Blend with ours your voices
In the triumph-song ;
Glory, laud, and honor
Unto Christ the King ;
This through countless ages,
Men and angels sing.
Onward, etc.

Rev. S. Baring-Gould,

34 WHAT WE STAND FOR

Princess C. Long

1. For the Christ of Gal - i - lee, For the truth which makes men free,

For the bond of u - ni - ty Which makes God's children one.

CHORUS.

For these, for these we'll firm-ly stand, 'Gainst sin and doubt and wrong,
For these, 'Gainst doubt and wrong,

Till ev - ery voice in ev - ery land, Shall join our tri - umph song.

Copyright, 1909, by Princess C. Long. Used by permission

- 2 For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer, "Thy will be done."
- 3 For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

- 4 For the faith against tradition,
For the truth 'gainst superstition,
For the hope, whose glad fruition
Our waiting eyes shall see.
- 5 For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

J. H. Garrison

35 CAST THY BURDEN ON THE LORD

Louis M. Gottschalk

I. Cast thy bur - den on the Lord, On - ly lean up -

on His word; Thou shalt soon have cause to bless

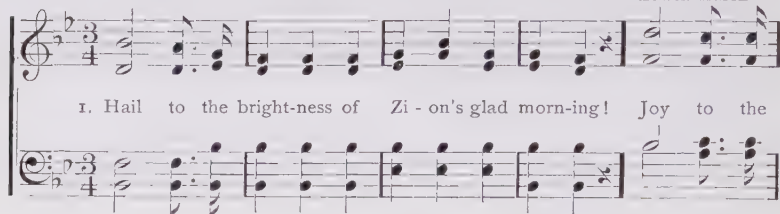
His e - ter - nal faith - ful - ness. A - men.

- 2 Ever in the raging storm
Thou shalt see His cheering form,
Hear His pledge of coming aid:
"It is I, be not afraid!"
- 3 Cast thy burden at His feet;
Linger at His mercy-seat:
He will lead thee by the hand
Gently to the better land.
- 4 He will gird thee by His power,
In thy weary, fainting hour;
Lean then, loving, on His word;
Cast thy burden on the Lord.

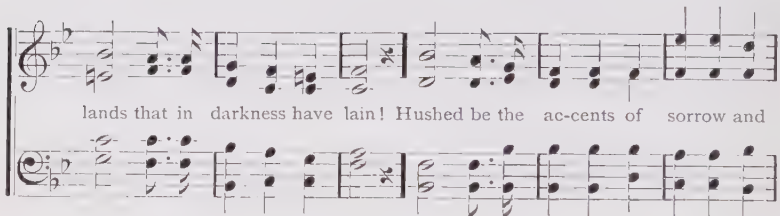
John Cennick

36 HAIL TO THE BRIGHTNESS OF ZION'S GLAD MORNING

Lowell Mason



1. Hail to the bright-ness of Zi - on's glad morn-ing! Joy to the



lands that in darkness have lain! Hushed be the ac-cents of sorrow and



mourning; Zi - on in tri - umph be-gins her mild reign. *A - men.*

- 2 Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold!
Hail to the millions from bondage returning!
Gentiles and Jews the blest vision behold.
- 3 Lo! in the desert rich flowers are springing;
Streams ever copious are gliding along;
Loud from the mountain-tops echoes are ringing;
Wastes rise in verdure, and mingle in song.
- 4 See from all lands—from the isles of the ocean—
Praise to Jehovah ascending on high;
Fallen are the engines of war and commotion;
Shouts of salvation are rending the sky.

Thomas Hastings

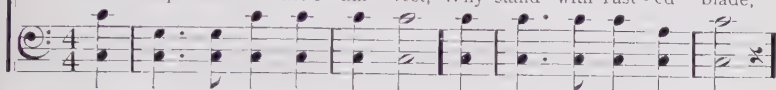
37 HO! REAPERS OF LIFE'S HARVEST

I. B. Woodbury

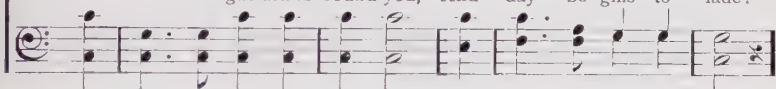
Spirited.



1. Ho! reap - ers of life's har - vest, Why stand with rust - ed blade,



Un - til the night draws 'round you, And day be - gins to fade?



Why stand ye i - dle, wait - ing For reap - ers more to come?



The gold - en morn is pass - ing, Why sit ye i - dle, dumb?



2 Thrust in your sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again.
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

3 Come down from hill and mountain,
In morning's ruddy glow,
Nor wait until the dial
Points to noon below;

And come with the strong sinew,
Nor faint in heat or cold;
And pause not till the evening
Draws round its wealth of gold.

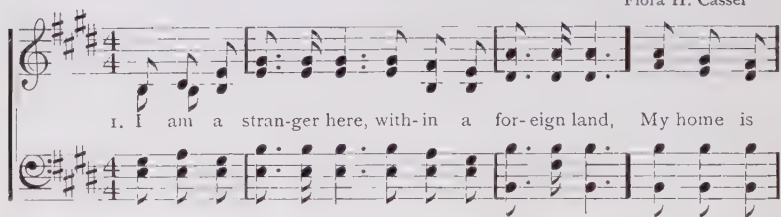
4 Mount up the heights of wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission,
In service of thy Lord;
And then a golden chaplet
Shall be thy just reward.

I. B. W.

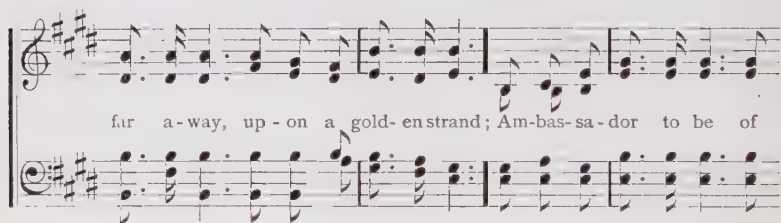
38 THE KING'S BUSINESS

(Dr. J. Wilbur Chapman's Simultaneous Campaign Hymn)

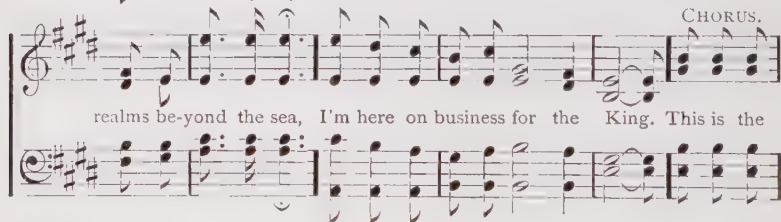
Flora H. Cassel



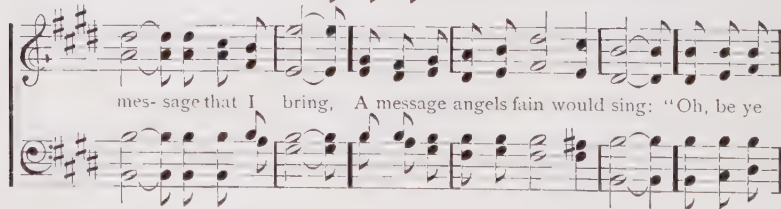
1. I am a stran-ger here, with-in a for-eign land, My home is



far a-way, up-on a gold-en strand; Am-bas-sa-dor to be of



CHORUS.
realms be-yond the sea, I'm here on business for the King. This is the



mes-sage that I bring, A message angels fain would sing: "Oh, be ye



reconciled," Thus saith my Lord and King, "Oh, be ye reconciled to God."

39 HASTEN, LORD, THE GLORIOUS TIME

Henri A. C. Malan

1. Has - ten, Lord, the glo - rious time, When, be - neath Mes -

si - ah's sway, Ev - every na - tion, ev - every clime, Shall the

Gos - pel call o - bey, Shall the Gos - pel call o - bey. A - men.

2 Mightiest kings His power shall own,
Heathen tribes His name adore;
Satan and his host, o'erthrown,
Bound in chains, shall hurt no more.

3 Then shall wars and tumults cease,
Then be banished grief and pain;

Righteousness, and joy, and peace,
Undisturbed shall ever reign.

4 Bless we, then, our gracious Lord;
Ever praise His glorious name;
All His mighty acts record,
All His wondrous love proclaim.

Harriet Auber

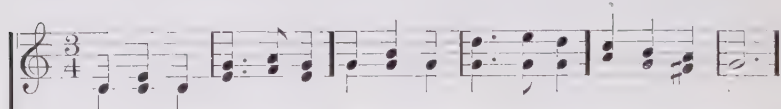
2 This is the King's command, that all men everywhere,
Repent and turn away from sin's seductive snare;
That all who will obey, with Him shall reign for aye,
And that's my business for my King.

3 My home is brighter far than Sharon's rosy plain,
Eternal life and joy throughout its vast domain;
My Sovereign bids me tell how mortals there may dwell,
And that's my business for my King.

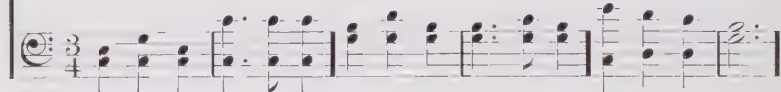
Dr. F. T. Cassel

40 SOUND, SOUND THE TRUTH ABROAD

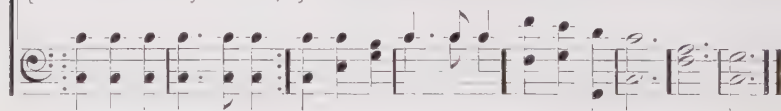
Lowell Mason



1. Sound, sound the truth abroad ; bear ye the word of God Through the wide world ;



{ Tell what our Lord hath done, } Tell from his lofty throne Satan is hurled. *A - men.*
{ Tell how the day is won, }



2 Far over sea and land
Go at your Lord's command ;
Bear ye His name ;
Bear it to every shore,
Regions unknown explore,
Enter at every door :
Silence is shame.

3 Speed on the wings of love ;
Jesus, who reigns above,
Bids us to fly ;
They who His message bear
Should neither doubt nor fear,
He will their Friend appear,
He will be nigh.

Thomas Kelley

41 WORK, FOR THE NIGHT IS COMING

1 Work, for the night is coming,
Work through the morning hours ;
Work while the dew is sparkling,
Work 'mid springing flowers ;
Work when the day grows brighter,
Work in the glowing sun ;
Work, for the night is coming,
When man's work is done.

2 Work, for the night is coming,
Work through the sunny noon ;
Fill brightest hours with labor,
Rest comes sure and soon.

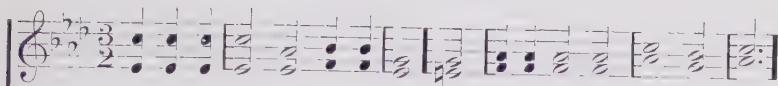
Give every flying moment
Something to keep in store ;
Work, for the night is coming,
When man works no more.

3 Work, for the night is coming,
Under the sunset skies ;
While their bright tints are glowing,
Work, for the daylight flies.
Work till the last beam fadeth,
Fadeth to shine no more ;
Work while the night is darkening,
When man's work is o'er.

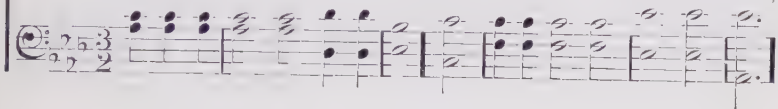
Mrs. Annie L. Coghill

42 YE CHRISTIAN HERALDS, GO, PROCLAIM

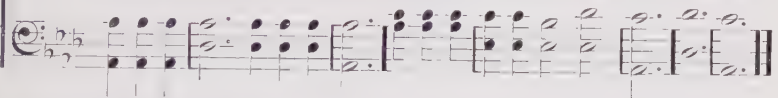
Charles H. Zeuner.



1. Ye Christian her-alds, go, proclaim Sal - va-tion in Im - man-uel's name ;



To distant climes the tidings bear, And plant the Rose of Sharon there. *A-men.*



2 He'll shield you with a wall of fire,
With holy zeal your hearts inspire,
Bid raging winds their fury cease,
And calm the savage breast to peace.

3 And when our labors are all o'er,
Then shall we meet to part no more—
Meet, with the blood-bought throng to full,
And crown the Saviour Lord of all.

Bourne H. Draper

43 FROM GREENLAND'S ICY MOUNTAINS

1 From Greenland's icy mountains,
From India's coral strand ;
Where Afric's sunny fountains
Roll down their golden sand ;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

2 What though the spicy breezes
Blow soft on Ceylon's isle—
Though every prospect pleases,
And only man is vile !
In vain, with lavish kindness,
The gifts of God are strown ;
The heathen, in their blindness,
Bow down to wood and stone.

3 Shall we, whose souls are lighted
By wisdom from on high—
Shall we, to man benighted,
The lamp of life deny ?
Salvation ! O salvation !
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

4 Waft—waft, ye winds, His story ;
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole ;
Till, o'er our ransomed nature,
The Lamb, for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

R. Heber

44 SHOUT THE TIDINGS OF SALVATION

William B. Bradbury

1. Shout the tid-ings of sal - va - tion To the a - ged and the young,

Till the pre-cious in - vi - ta - tion Wak-en ev - ery heart and tongue.

CHORUS.

Send the sound the earth around, From the ris - ing to the set - ting of the sun,

Till each gathering crowd shall proclaim aloud, The glorious work in done. A - men.

2 Shout the tidings of salvation
O'er the prairies of the West,
Till each gathering congregation
With the Gospel sound is blest.

3 Shout the tidings of salvation,
Mingling with the ocean's roar,

Till the ships of every nation
Bear the news from shore to shore.

4 Shout the tidings of salvation
O'er the islands of the sea,
Till, in humble adoration,
All to Christ shall bow the knee.

Lucius Hart

45 LORD, AT THIS CLOSING HOUR

Lowell Mason

1. Lord at this clos - ing hour, Es - tab - lish ev - ery heart

Up - on Thy word of truth and power, To keep us when we part.

2 Peace to our brethren give;
Fill all our hearts with love;
In faith and patience may we live,
And seek our rest above.

3 To God, the only wise,
In every age adored,
Let glory from the church arise,
Through Jesus Christ our Lord!

E. T. Fitch

46 DISMISS US WITH THY BLESSING, LORD

Jos. Hart

Lowell Mason

1. Dis - miss us with Thy blessing, Lord; Help us to feed up - on Thy word;
2. Though we are guilt - y, Thou art good; Cleanse all our sins in Je - sus' blood;

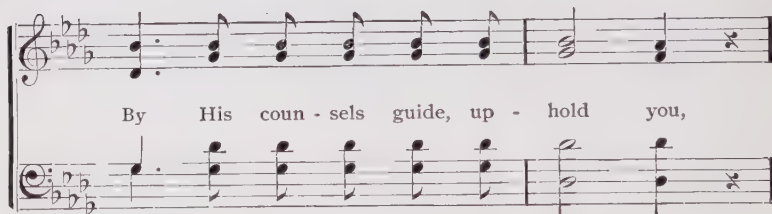
All that has been a - miss, for-give, And let Thy truth with-in us live.
Give ev - ery pardoned soul re-lease, And bid us all de - part in peace.

47 GOD BE WITH YOU 9 8 8 9 with Refrain.

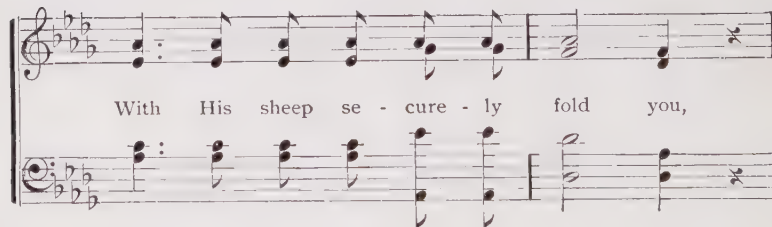
W. G. Tomer.




1 God be with you till we meet a - gain,



By His coun - sels guide, up - hold you,



With His sheep se - cure - ly fold you,



God be with you till we meet a - gain.



Till we meet, till we meet, till we meet,



Till we meet,

Till we meet, till we



meet, till we meet.

2 God be with you till we meet again,
'Neath His wings protecting hide you,
Daily manna still divide you,
God be with you till we meet again.
Till we meet, etc.

3 God be with you till we meet again,
When life's perils thick confound you,
Put His arms unfailing round you,
God be with you till we meet again.
Till we meet, etc.

4 God be with you till we meet again,
Keep love's banner floating o'er you,
Smite death's threatening wave before you,
God be with you till we meet again.
Till we meet, etc.

Rev. Jeremiah E. Rankin.

Spirited. ♩ = 100.

f

1. Ye peo - ple of the word, Stand on the cit - y's wall,

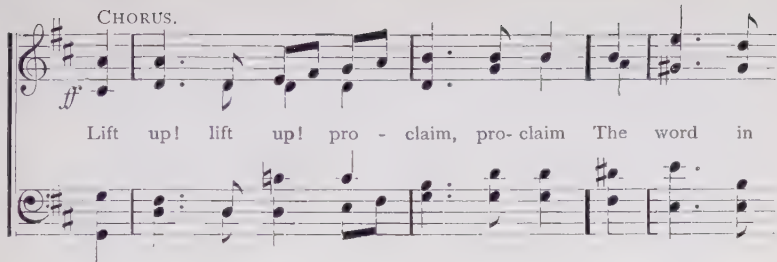
And shout till all Christ's hosts have heard Your un - ion rally - ing call!

mf *cresc.*

Be - hold them scat - tered wide! Cry till they all shall know

The King bids ral - ly side by side To march a - gainst the foe.

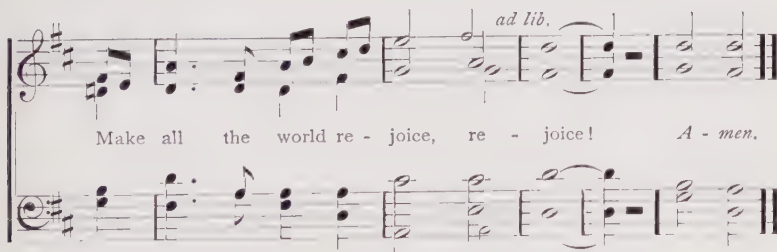
CHORUS.



Lift up! lift up! pro - claim, pro - claim The word in



one great voice! Lift up! lift up the glo - rious name!



Make all the world re - joice, re - joice! *A - men.*

2 Lift up the banner high,
Till all may see its light;
Its folds of glory—let them fly
Far out upon the height.
Ne'er think your duty done,
Ne'er think your message given,
Till all of Zion shall be one,
Her glory no more riven.

3 Away all doubts and fears,
Hushed be all sadening strife!
Ye people of a hundred years,
Sound out one word of life!

Lift up the Son of Man,
Who once the sad earth trod;
He is alone our word and plan—
Triumphant Son of God.

4 O God, create anew
Thy hosts in strength of youth!
Fly, angel, with the tidings due—
Christ's everlasting truth!
His armies everywhere,—
Rent be your ranks no more;
Come, rally round one Lord, and bear
His name to every shore.

Gilbert L. Harney

49 HE LEADETH ME

1 He leadeth me: oh blessèd thought!
Oh words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

REFRAIN: He leadeth me, He leadeth me;
By His own hand He leadeth me:
His faithful follower I would be,
For by His hand He leadeth me.

2 Sometimes, 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
Used by per. of Rev. Joseph H. Gilmore.

By waters calm, o'er troubled sea,—
Still 'tis His hand that leadeth me.—REF.

3 Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine;
Content, whatever lot I see,
Since 'tis my God that leadeth me.—REF.

4 And when my task on earth is done,
When, by Thy grace, the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.—REF.
Rev. Joseph H. Gilmore.

50 I NEED THEE EVERY HOUR

1 I need Thee every hour,
Most gracious Lord;
No tender voice like Thine
Can peace afford.

REFRAIN: I need Thee, O I need Thee,
Every hour I need Thee;
O bless me now my Saviour,—
I come to Thee.

2 I need Thee every hour;
Stay Thou near by;
Temptations lose their power
When Thou art nigh.—REF.

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3 I need Thee every hour,
In joy or pain;
Come quickly, and abide,
Or life is vain.—REF.

4 I need Thee every hour;
Teach me Thy will,
And Thy rich promises
In me fulfil.—REF.

5 I need thee every hour,
Most Holy One;
O make me Thine indeed,
Thou blessed Son.—REF.

Annie S. Hawks.

51 WHAT A FRIEND WE HAVE IN JESUS

1 What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer.

2 Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged:
Take it to the Lord in prayer!

Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness—
Take it to the Lord in prayer.

3 Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge,—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer!
In His arms He'll take and shield thee,
Thou wilt find a solace there.

Joseph Scriven.

52 ROCK OF AGES

1 Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

2 Not the labors of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

3 Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly;
Wash me, Saviour, or I die.

4 While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

Rev. Augustus M. Toplady.

53 IN THE CROSS OF CHRIST I GLORY

1 In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

2 When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me:
Lo! it glows with peace and joy.

3 When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more lustre to the day.

4 Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

Sir John Bowring.

54 BLESSED ASSURANCE, JESUS IS MINE

- | | |
|---|--|
| <p>1 Blessed assurance, Jesus is mine!
O what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood:</p> <p>CHO.—This is my story, this is my song,
Praising my Saviour all the day long;
This is my story, this is my song,
Praising my Saviour all the day long.</p> | <p>2 Perfect submission, perfect delight;
Visions of rapture now burst on my sight;
Angels descending, bring from above,
Echoes of mercy, whispers of love.</p> <p>3 Perfect submission, all is at rest;
I in my Saviour, am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.</p> |
|---|--|

Fanny J. Crosby

55 NEARER, MY GOD, TO THEE

- | | |
|---|---|
| <p>1 Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!</p> <p>2 Tho' like the wanderer,
The sun gone down,
Darkness comes over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!</p> | <p>3 There let the way appear,
Steps unto heaven;
All that Thou sendest me,
In mercy giv'n;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!</p> <p>5 Or, if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.</p> |
|---|---|

Mrs. Sarah F. Adams

56 JESUS, SAVIOUR, PILOT ME

- | | |
|---|---|
| <p>1 Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee:
Jesus, Saviour, pilot me.</p> <p>2 As a mother stills her child,
Thou canst hush the ocean wild;
Boist'rous waves obey Thy will</p> | <p>When Thou say'st to them, "Be still!"
Wondrous Sov'reign of the sea,
Jesus, Saviour, pilot me.</p> <p>3 When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then, while leaning on Thy breast,
May I hear Thee say to me,
"Fear not, I will pilot thee."</p> |
|---|---|

Edward Hopper

57 WHEN I SURVEY THE WONDROUS CROSS

- | | |
|---|--|
| <p>1 When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.</p> <p>2 Forbid it, Lord, that I should boast,
Save in the death of Christ, my Lord;
All the vain things that charm me most,
I sacrifice them to His blood.</p> | <p>3 See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?</p> <p>4 Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.</p> |
|---|--|

Isaac Watts

58 BLEST BE THE TIE THAT BINDS

- | | |
|---|--|
| <p>1 Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.</p> <p>2 Before our Father's throne
We pour our ardent pray'rs;
Our fears, our hopes, our aims are one,
Our comforts and our cares.</p> <p>3 We share our mutual woes,
Our mutual burdens bear;</p> | <p>And often for each other flows
The sympathizing tear.</p> <p>4 This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.</p> <p>5 From sorrow, toil, and pain,
And sin we shall be free;
And perfect love and friendship reign,
Through all eternity.</p> |
|---|--|

John Fawcett

59 MY FAITH LOOKS UP TO THEE

- 1 My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine!
- 2 May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire!
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be,—
A living fire!

- 3 While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.
- 4 When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above,—
A ransomed soul!

Ray Palmer

60 JESUS, LOVER OF MY SOUL

- 1 Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!
- 2 Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, O leave me not alone,
Still support and comfort me:

- All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing!
- 3 Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name;
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.

Charles Wesley

61 ALAS! AND DID MY SAVIOUR BLEED

- 1 Alas! and did my Saviour bleed?
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

CHORUS—Jesus died for you,
Jesus died for me;
Yes, Jesus died for all mankind:
Bless God, salvation's free.

- 2 Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

- 3 Well might the sun in darkness hide,
And shut his glories in,
When God's own Son was crucified
For man the creature's sin.
- 4 Thus might I hide my blushing face
While His dear cross appears,
Dissolve my heart in thankfulness,
And melt mine eyes to tears.
- 5 But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away—
'Tis all that I can do.

Isaac Watts

62 MY COUNTRY! 'TIS OF THEE

- 1 My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died!
Land of the pilgrims' pride!
From ev'ry mountain side
Let freedom ring!
- 2 My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills:
My heart with rapture thrills
Like that above.

- 3 Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.
- 4 Our fathers' God! to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

Samuel P. Smith

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CENTENNIAL AIMS

INDIVIDUAL

Daily worship in every home.
Each one win one.
Two Christian papers, state and national, in every home.
Not less than my income's tithe to God.
God my benefactor and my heir.
An offering from every disciple to some Christian college.
Every home anti-saloon territory.

CONGREGATIONAL

All the church and as many more in the Bible School.
All the church in the prayer meeting.
Every church its mission.
Every preacher preaching.
Every church well housed; every church debt paid.
Every church in the state coöperation.
A men's organization in every church.

INSTITUTIONAL

The college for the church, the church for the college, both for Christ.
The American Christian Missionary Society, \$200,000; 4,000 contributing churches, 1,000 evangelists.
Christian Woman's Board of Missions, 85,000 women in auxiliaries and circles, \$200,000 in new stations.
The Foreign Christian Missionary Society, \$400,000 in 1909, \$250,000 for buildings by 1909.
A million dollars in the Church Extension Fund.
Relief for all disabled ministers; permanent fund, \$50,000.
The restoration of the apostolic ministry of benevolence, \$200,000 added to its permanent fund.

GENERAL — THIS YEAR

A thousand recruits to the ministry.
Ten thousand organized adult classes.
Two hundred thousand trained workers.
First place in Christian Endeavor.
Fifty thousand at Pittsburgh.
Two million dollars for missions, benevolence, and education.
The promotion of Christian union by its practice.



Mrs. Harrison

Mrs. Atwater

Mrs. Harlan

THE CENTENNIAL ROLL

In the Exhibit Hall, Forbes Field, street floor, will be found the Centennial Roll Books of churches in all parts of the world. The books will be permanently preserved in our National Headquarters Building that is to be, and a duplicate set will be placed in the Library of Congress at Washington.



F. L. Moffett

E. L. Powell

C. S. Medbury

H. T. Cree

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W. R. Errett, Vice-Chairman.

R. S. Latimer, Vice-Chairman.

I. J. Beatty, Secretary.

George S. Oliver, Treasurer.

CHAIRMEN AND VICE-CHAIRMEN OF SPECIAL COMMITTEES

Sohn A. Jayne and Crayton S. Brooks	Publicity
Jamuel Harden Church	Transportation
W. R. Errett and E. A. Hibler	Finance
Dr. Cadwallader Evans	Expense
W. H. Graham	Halls
Fred M. Gordon and D. R. Moss	Entertainment
O. H. Philips and J. A. Joyce	Music
W. G. Winn and T. M. Latimer	Ushers
S. E. Brewster and Howard Cramblet	Exhibits
G. W. Knepper and J. D. Dabney	Pulpits
Wallace Tharp	Communion
E. A. Cole, J. Walter Carpenter, J. W. Darby	Bible School
C. L. Thurgood and C. M. Watson	Sightseeing

BUREAU OF INFORMATION

At the principal railroad stations, in the General Headquarters down-town and at the Centennial Halls, there will be booths of information where you can find out for the asking anything you want to know. Lost and found articles should be reported promptly at these booths.



I. J. Beatty

W. R. Warren

Geo. S. Oliver

A FULL AND FAIR COUNT OF THE 50,000

None of our conventions has been able to show a complete registration. The railroads give us credit for only half our actual attendance at the Jubilee in Cincinnati, 1899.

The Pittsburgh Committee is determined to have the name and address of every individual of the 50,000. Every unit of attendance adds a unit of projectile force to the plea we are trying to make the whole world hear. But you do not count unless you are counted.

Every seat and every session is absolutely free, but no one will be admitted at any door of the hall without evidence that he has registered. Every one who wears the Centennial Badge will be passed without question. Every one else can secure a free admission-ticket—good for this session only—at a near-by booth.

Every one who pays the regular Registration Fee of One Dollar will receive both the Centennial Memorial Program and the Centennial Badge. To provide for wives and children of regular delegates, and mere visitors, the badges are on sale at 15 cents each.



B. J. Radford

Champ Clark

B. A. Abbott

O. W. Stewart

THE CENTENNIAL BADGE

The question of the design and character of the Centennial Badge was before the Committee for just a year. The Badge is made of solid bronze, oxidized, and consists of a medallion of the regular Centennial Convention Emblem — portraits of the four Pioneers on the Pittsburgh coat of arms — suspended by black-and-gold ribbon from a pin bar of the same metal.

There was sharp competition among a half dozen badge manufacturers for this contract of 50,000. The Whitehead and Hoag Co. was awarded the work because it demonstrated its ability to produce a real work of art that will be cherished not only by the delegates, but by their descendants.

In order to secure perfect likenesses of the four great Pioneers in medium relief on the metal, large plaster models were first made. When these were perfectly acceptable they were reproduced in the bronze by the same process of modern mechanical accuracy that is used by the United States Government for its gold coins. Every piece shows the perfection of a jewel, and is a source of pride to its maker as well as to its owner.



H. E. Beckler

H. C. Boblitt

Fred M. Gordon

ENTERTAINMENT

Every train coming into Pittsburgh, October 11 to 19 inclusive, will be met by members and assistants of the Entertainment Committee in sufficient numbers to care for all who come. Those who have received assignment-cards by mail will go at once to the homes assigned them. All persons who have not been assigned will be taken to the down-town headquarters for registration, and from there sent by trolley to one of the many churches of the city which serve as sub-assignment stations, and are so marked on the map. From these, delegates will be sent to their places of entertainment. The Entertainment Committee numbers several hundred members, every one of whom stands ready to serve you in every possible way, so as to make your stay at the Centennial Convention one of pleasure and profit.

POSTAL SERVICE

Have all your mail directed to your place of lodging, if possible. The Entertainment Committee has arranged for a Convention sub-station post-office in Forbes Field, to care for what cannot be given a street or hotel address.

SIGHTSEEING

Pittsburgh the powerful says, "I am black but comely; yet no city of the West can surpass me in my emerald suburban robes by day, nor can any city of the East excel me when besparkled by my diamonds at night."

Within the Centennial Quadrangle are the \$20,000,000 buildings of the Carnegie Educational group. Here is the home of the Diplodocus, of which kings of the earth desire to have replicas; Schenley Park; Phipps Conservatory; the palatial mansions of Fifth and Forbes Avenues going east; the University of Pittsburgh; the magnificent St. Paul's Cathedral.

FIVE-CENT trolley fares will take you to Highland Park and the great Zoo; Lawrenceville Model Children's Playground; Homestead Mills; Knoxville Heights.

TEN-CENT trolleys take you to Duquesne Heights to see the greater city by night or day; our \$7,000,000 filtration-plant at Aspinwall; Perrysville Heights, to overlook Allegheny.

STEAMBOAT EXCURSIONS arranged as desired. These afford the best views of the great steel-mills, which cannot be entered on account of the danger. Fifty and twenty-five cents.

BETHANY EXCURSIONS, daily except Friday, Saturday, and Sunday. Pennsylvania lines to Wellsburg, and trolley from Wellsburg to Bethany. Two hours' ride each way. Cost inside of \$2.00.

WASHINGTON, PENN. Pennsylvania Lines, B. and O.; or trolley to the town where Thomas Campbell lived and published the "Declaration and Address." Round trip from \$1.00 to \$2.00.

HISTORIC SCENES. Wabash R. R. to West Middletown Station; thence by vehicles to West Middletown, Brush Run Church foundation, Buffalo Creek baptismal spot, and Bethany. Return by trolley to Wellsburg, and Pennsylvania Lines to Pittsburgh. Total expense inside of \$3.00. Parties will be made up from day to day at Sightseeing Headquarters in Forbes Field.

NIAGARA and Atlantic Excursions after the Convention.



W. Tharp



J. W. Carpenter



E. A. Cole



J. R. Ewers

CONVENTION REPORTS

There are three ways in which you can get complete reports of the Centennial Convention. First, extraordinary measures are being taken this year by our church papers to make their accounts worthy of the Centennial.

Second, Pittsburgh has a superb circle of daily papers. Each of these will cover every department of the Convention. They have made special mailing-prices for the nine days of the Convention and the day following. "The Gazette Times," "The Dispatch," and "The Post," morning papers with Sunday editions, will be sent the ten days for 15 cents. "The Leader" and "The Press," afternoon papers with Sunday editions, 10 cents each. "The Chronicle Telegraph" and "The Sun," afternoon papers without Sunday editions, will be sent for 10 cents.

Third, thousands of people will want the reports in permanent form. The Committee will publish them in a handsome illustrated volume at \$1.00 per copy to advance subscribers.

The Memorial Program will also be mailed anywhere in the world on payment of the Centennial Dollar with such a request.



P. and L. E. Station (N. Y. Central Lines)
Union Station (Pennsylvania System)

Wabash Station

PITTSBURGH

[An abridgment of the *Short History* by Samuel Harden Church, author of an important *History of Cromwell* and of several *Historical Romances*, Secretary of the Carnegie Institute, Assistant Secretary of the Pennsylvania Lines, and Grandson of Walter Scott and Samuel Church.]

George Washington, the Father of his Country, is equally the Father of Pittsburgh, for he came thither in November, 1753, and established the location of the now imperial city by choosing it as the best place for a fort. With an eye alert for the dangers of the wilderness, and with Christopher Gist beside him, the young Virginian pushed his cautious way to "The Point" of land where the confluence of the Monongahela and Allegheny rivers forms the Ohio. That, he declared, with clear military instinct, was the best site for a fort; and he rejected the promontory two miles below, which the Indians had recommended for that purpose. Washington made six visits to the vicinity of Pittsburgh, all before his presidency, and on three of them (1753, 1758, and 1770) he entered the limits of the present city. There is a tradition, none the less popular because it cannot be proved, which ascribes to Washington the credit of having suggested the name of Pittsburgh to General Forbes when the place was captured from the French. However this may be, we do know that Washington was certainly present when the English flag was hoisted and the city named Pittsburgh, on Saturday, Nov. 25, 1758. And at that moment Pittsburgh became a chief bulwark of the British Empire in America, and the strategic key of the great Middle West.

Washington's first visit to Pittsburgh occurred in November, 1753, while he was on his way to the French fort at Leboeuff. He was carrying a letter from the Ohio Company to Contrecoeur, protesting against the plans of the French commander in undertaking

to establish a line of forts to reach from Lake Erie to the mouth of the Ohio River. On receiving the reply of Contrecoeur, the English began their preparations for sending troops to Pittsburgh.

As soon as Washington's advice as to the location of the fort was received, Captain William Trent was despatched to Pittsburgh with a force of soldiers and workmen, packhorses, and materials, and he began in all haste to erect a stronghold. The French had already built forts on the northern lakes, and they now sent Captain Contrecoeur down the Allegheny with one thousand French, Canadians, and Indians, and eighteen pieces of cannon, in a flotilla of sixty bateaux and three hundred canoes. Trent had planted himself in Pittsburgh on Feb. 17, 1754, a date important because it marks the first permanent white settlement there. But his work had been retarded alike by the small number of his men and the severity of the winter; and when Contrecoeur arrived, in April, the young subaltern who commanded in Trent's absence surrendered the unfinished works, and was permitted to march away with his thirty-three men. The French completed the fort and named it Duquesne, in honor of the Governor of Canada; and they held possession of it for four years.

Immediately on the loss of this fort Virginia sent a force under Washington to retake it. Washington surprised a French detachment near Great Meadows, and killed their commander, Jumonville. When a larger expedition came against him he put up a stockade, naming it Fort Necessity, which he was compelled to yield on terms permitting him to march away with the honors of war.

The next year (1755) General Edward Braddock came over with two regiments of British soldiers, and, after augmenting his force with Colonial troops and a few Indians, began his fatal march upon Fort Duquesne. On July 9 his army, comprising 2,200 soldiers and 150 Indians, was marching down the south bank of the Monongahela. At noon the expedition crossed the river and pressed on toward Fort Duquesne, eight miles below, expectant of



A. C. Thompson

S. C. Scott

S. H. Church

Pittsburgh Grandsons of Pioneers

victory. The result is too well known to need repeating here. Sixty-four British and American officers, and nearly one thousand privates, were killed or wounded in this battle, while the total French and Indian loss was not over sixty.

Dependency seized the English settlers after Braddock's defeat. But two years afterward William Pitt became prime minister, and he thrilled the nation with his appeal to protect the Colonies against France and the savages.

Pitt's letters inspired the Americans with new hope, and he promised to send them British troops and to supply their own militia with arms, ammunition, tents, and provisions at the king's charge. General Forbes, born at Dunfermline (whence have come others to Pittsburgh), commanded this expedition, comprising about 7,000 men. The militia from Virginia, North Carolina, and Maryland was led by Washington. On Sept. 12, 1758, Major Grant, a Highlander, led an advance guard of 850 men to a point one mile from the fort, which is still called Grant's Hill, on which the court-house now stands, where he rashly permitted himself to be surrounded and attacked by the French and Indians, half his force being killed or wounded, and himself taken. Washington

followed soon after, and opened a road for the advance of the main body under Forbes. Fort Frontenac, on Lake Ontario, had just been taken by General Amherst, with the result that supplies for Fort Duquesne were cut off. When, therefore, Captain Ligneris, the French commandant, learned of the advance of a superior force, having no hope of reinforcements, he blew up the fort, set fire to the adjacent buildings, and drew his garrison away.

On Saturday, Nov. 25, 1758, amidst a fierce snowstorm, the English took possession of the place, and Colonel Armstrong, in the presence of Forbes and Washington, hauled up the puissant banner of Great Britain, while cannons boomed and the exulting victors cheered. On the next day General Forbes wrote to Governor Denny from "Fort Duquesne, now Pittsburgh,* the 26th of November, 1758," and this was the first use of that name.

As a place of urgent shelter the English proceeded to build a new fort about two hundred yards from the site of Fort Duquesne, which is traditionally known as the first Fort Pitt, and was probably so called by the garrison, although the letters written from there during the next few months refer to it as "the camp at Pittsburgh." This stronghold cut off French transportation to the Mississippi by way of the Ohio River, and the only remaining route, by way of the Great Lakes, was soon afterward closed by the fall of Fort Niagara.

The new fort being found too small, General Stanwix built a second Fort Pitt, much larger and stronger, designed for a garrison of 1,000 men.

A redoubt (the "Blockhouse"), built by Colonel Bouquet in 1764, still stands, in a very good state of preservation, being cared for by the Daughters of the American Revolution. The protection of the garrison naturally attracted a few traders, merchants, and pioneers to Pittsburgh, and a permanent population began to grow.

* Local controversialists should note that the man who named the city spelt it with the final h.



H. B. Brown

Hill M. Bell

E. C. Sanderson

T. E. Cramblet

In 1768 the Indians ceded their lands about Pittsburgh to the Colonies, and civilization was then free to spread over them. In 1774 a land office was opened in Pittsburgh by Governor Dunmore, and land warrants were granted on payment of two shillings and sixpence purchase money, at the rate of ten pounds per one hundred acres.

Washington made his last visit to Pittsburgh in October, 1770, when, on his way to the Kanawha River, he stopped here for several days, and lodged with Samuel Semple, the first innkeeper, at the corner of Water and Ferry Streets. This house was later known as the Virginian Hotel. Washington's journal says there were in Pittsburgh twenty houses situated on Water Street, facing the Monongahela River. These were occupied by traders and their families. The population at that time is estimated at 126 men, women, and children, besides a garrison consisting of two companies of British troops.

In October, 1772, Fort Pitt was ordered abandoned. The works about Pittsburgh, from first to last, had cost the British Crown some \$300,000, but the salvage on the stone, brick, and iron of the existing redoubts amounted to only \$250. The Blockhouse

was repaired and occupied for a time by Dr. John Connelly; and during the Revolution it was constantly used by our Colonial troops.

With the French out of the country, and with William Pitt out of office and incapacitated by age, the Colonies began to feel the oppression of a British policy which British statesmen and British historians to-day most bitterly condemn. America's opposition to tyranny found its natural expression in the Battle of Lexington, Apr. 19, 1775. The fires of patriotism leaped through the continent and the little settlement at Pittsburgh was quickly aflame with the national spirit. On May 16 a convention was held at Pittsburgh, which resolved that:

“ This committee have the highest sense of the spirited behavior of their brethren in New England, and do most cordially approve of their opposing the invaders of American rights and privileges to the utmost extreme, and that each member of this committee, respectively, will animate and encourage their neighborhood to follow the brave example.”

No foreign soldiers were sent over the mountains to Pittsburgh, but a more merciless foe, who would attack and harass with remorseless cruelty, was impressed into the English service, despite the horrified protests of some of her wisest statesmen. American treaties with the Indians had no force against the allurements of foreign gold, and under this unholy alliance men were burnt at the stake, women were carried away, and cabins were destroyed.

In 1781 General William Irvine was put in command at Fort Pitt. The close of the war with Great Britain in that year was celebrated by General Irvine by the issue of an order at the fort, Nov. 6, 1781, requiring all, as a sailor would say, “ to splice the mainbrace.”

The Penn family had purchased the Pittsburgh region from the Indians in 1768, and they would offer none of it for sale until 1783. Up to this time they had held the charter to Pennsylvania; but as



T. W. Phillips

Geo. T. Oliver

W. R. Errett

they had maintained a steadfast allegiance to the mother country, the general assembly annulled their title except to allow them to retain the ownership of various manors throughout the State, embracing half a million acres.

In order to relieve the people of Pittsburgh from going to Greensburg to the court-house in their sacred right of suing and being sued, the General Assembly erected Allegheny County out of parts of Westmoreland and Washington Counties, Sept. 24, 1788. The first court was held at Fort Pitt; and the next day a ducking-stool was erected for the district, at "The Point" in the three rivers.

In 1785 the dispute between Virginia and Pennsylvania for the possession of Pittsburgh was settled by the award of a joint commission in favor of Pennsylvania.

A writer says that in 1786 Pittsburgh contained thirty-six log houses, one stone and one frame house, and five small stores. Another records that the population "is almost entirely Scots and Irish, who live in log houses." A third says of these log houses, "Now and then one had assumed the appearance of neatness and comfort."

The first newspaper, the Pittsburgh "Gazette," was established

July 29, 1786. A mail route to Philadelphia, by horseback, was adopted in the same year. On Sept. 29, 1787, the Legislature granted a charter to the Pittsburgh Academy, a school that has grown steadily in usefulness and power as the Western University of Pennsylvania, and which has in 1908 appropriately altered its name to University of Pittsburgh.

In 1791, the Indians became vindictive and dangerous, and General Arthur St. Clair, with a force of 2,300 men, was sent down the river to punish them. Neglecting President Washington's imperative injunction to avoid a surprise, he led his command into an ambush and lost half of it in the most disastrous battle with the redskins since the time of Braddock. In the general alarm that ensued, Fort Pitt being in a state of decay, a new fort was built in Pittsburgh at Ninth and Tenth Streets and Penn Avenue,—a stronghold that included bastions, blockhouses, barracks, etc., and was named Fort Lafayette. General Anthony Wayne was then selected to command another expedition against the savages, and he arrived in Pittsburgh in June, 1792. After drilling his troops and making preparations for two years, in the course of which he erected several forts in the West, including Fort Defiance and Fort Wayne, he fought the Indians and crushed their strength and spirit. On his return a lasting peace was made with them, and there were no further raids about Pittsburgh.

It was not long after the close of the Revolutionary War before Pittsburgh was recognized as the natural gateway of the Atlantic seaboard to the West and South, and the necessity for an improved system of transportation became imperative. The earliest method of transportation through the American wilderness required the Eastern merchants to forward their goods in Conestoga wagons to Shippensburg and Chambersburg, Penn., and Hagerstown, Md., and thence to Pittsburgh on packhorses, where they were exchanged for Pittsburgh products; and these in turn were carried by boat to New Orleans, where they were exchanged for sugar, molasses, and similar commodities, which were carried through



C. S. Lucas

Samuel Church

Joseph King

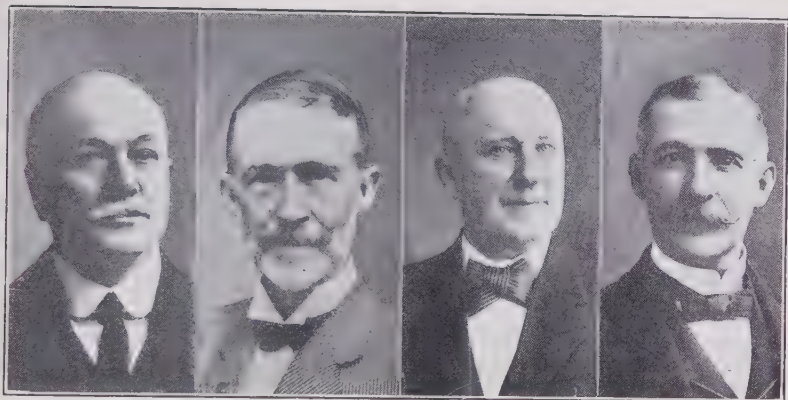
the gulf and along the coast to Baltimore and Philadelphia. For passenger travel the stage-coach furnished the most luxurious method then known.

The people of Pennsylvania had given considerable attention to inland improvements, and as early as 1791 they began to formulate the daring project of constructing a canal system from Philadelphia to Pittsburgh, with a portage road over the crest of the Alleghany Mountains. In 1825 the governor appointed commissioners for making surveys, certain residents of Pittsburgh being chosen on the board, and in 1826 (February 25) the Legislature passed an act authorizing the commencement of work on the canal at the expense of the State. The western section was completed and the first boat entered Pittsburgh on Nov. 10, 1829. Subsequent acts provided for the various eastern sections, including the building of the portage railroad over the mountains, and by Apr. 16, 1834, a through line was in operation from Philadelphia to Pittsburgh. The railroad quickly superseded the canal, however; and when men perceived that the mountains could be conquered by a portage road it was a natural step to plan the Pennsylvania and Baltimore and Ohio railroads, on a system of easy grades, so that

all obstacles of height and distance were annihilated. The Pennsylvania Railroad was incorporated Apr. 13, 1846, and completed its roadway from Philadelphia to Pittsburgh Feb. 15, 1854. The canal was for a time operated by the Pennsylvania Canal Company in the interest of the Pennsylvania Railroad Company, but its use was gradually abandoned.

Other railroads came as they were needed. The Baltimore and Ohio received a charter from the State of Maryland on Feb. 28, 1827, but did not reach Pittsburgh until Dec. 12, 1860, when its Pittsburgh and Connellsville branch was opened. The Ohio and Pennsylvania Railroad was built into Pittsburgh July 4, 1851, and became part of the Pittsburgh, Fort Wayne and Chicago Railway in 1856, that line reaching Chicago in 1859. The Pittsburgh, Cincinnati, Chicago and St. Louis Railway (the "Pan Handle") was opened between Pittsburgh and Columbus, O., Oct. 9, 1865. The Pittsburgh and Lake Erie Railroad, now a part of the New York Central Lines, was opened into Pittsburgh in February, 1879. The Wabash Railway completed its entrance into the city on June 19, 1904.

In 1784 the town was laid out, and settlers, among whom were many Scotch and Irish, came rapidly. The town was made the county seat in 1791, incorporated as a borough in 1794, the charter was revived in 1804, and the borough was chartered as a city in 1816. The first charter granted to Pittsburgh in 1816 vested the more important powers of the city government in a common council of fifteen members and a select council of nine members. In 1887 a new charter was adopted, giving to the mayor the power to appoint the heads of departments, who were formerly elected by the councils. On March 7, 1901, a new charter, known as "The Ripper," was adopted, under the operations of which the elected mayor (William J. Diehl) was removed from his office, and a new chief executive officer (A. M. Brown) appointed in his place by the governor, under the title of recorder. By an act of Apr. 23, 1903, the title of mayor was restored, and under the changes then made



Dr. C. Evans

W. H. Graham

R. S. Latimer

M. M. Cochran

the appointing power rests with the mayor, with the consent of the select council.

A movement to consolidate the cities of Pittsburgh and Allegheny, together with some adjacent boroughs, was begun in 1853-54. It failed entirely that year, but in 1867 Lawrenceville, Peables, Collins, Liberty, Pitt, and Oakland, all lying between the two rivers, were annexed to Pittsburgh, and in 1872 there was a further annexation of a district embracing twenty-seven square miles south of the Monongahela River, while in 1906 Allegheny was also annexed; and, as there was litigation to test the validity of the consolidation, the Supreme Court of the United States, on Dec. 6, 1907, declared in favor of the constitutionality of the act.

Pittsburgh has passed through many battles, trials, afflictions, and adversities, and has grown in the strength of giants until it now embraces in the limits of the county a population rapidly approaching one million.

Pittsburgh ranks high as a banking centre. She is the second city in the United States in banking capital and surplus, and leads all American cities in proportion of capital and surplus to gross deposits, with 47.1 per cent, while Philadelphia ranks second,

with 26 per cent. In 1907, the Chamber of Commerce Report shows, there were 290 banks and trust companies in the Pittsburgh district, with a combined capital of \$80,513,067, and a surplus of \$98,184,874. The gross deposits were \$435,607,609, while the total resources amounted to \$679,049,637. Pittsburgh, with clearing-house exchanges amounting to \$2,743,570,483, ranks sixth among the cities of the United States, being exceeded by the following cities in the order named: New York, Chicago, Boston, Philadelphia, and St. Louis.

The tax valuation of Pittsburgh property is \$609,632,427. She mines one quarter of the bituminous coal of the United States. With an invested capital of \$641,000,000, she has 3,029 mills and factories, with an annual product worth \$551,000,000, and 250,000 employees on a pay-roll of about \$1,000,000 a day, or \$350,000,000 a year. Her electric street-railway system multiplies itself through her streets for 492 miles. Natural-gas fuel is conveyed into her mills and houses through 1,000 miles of iron pipe. Her output of coke makes one train ten miles long every day throughout the year. Seven hundred passenger-trains and 10,000 loaded freight-cars run to and from her terminals every day. Nowhere else in the world is there so large a Bessemer-steel plant, crucible-steel plant, plate-glass plant, chimney-glass plant, table-glass plant, air-brake plant, steel-rail plant, cork works, tube works, or steel freight-car works. Her armor sheathes our battle-ships, as well as those of Russia and Japan. She equips the navies of the world with projectiles and range-finders. Her bridges span the rivers of India, China, Egypt, and the Argentine Republic; and her locomotives, rails, and bridges are used on the Siberian Railroad. She builds electric railways for Great Britain and Brazil, and telescopes for Germany and Denmark. Indeed, she distributes her varied manufactures into the channels of trade all over the earth.

But while these stupendous industries have given Pittsburgh her wealth, population, supremacy, and power, commercial materialism is not the ultima thule of her people.



J. M. Van Horn

A. C. Smither

C. M. Chilton

F. A. Henry

Travelers who come to Pittsburgh, forgetting the smoke which often dims the blue splendor of its skies, are struck with the picturesque situation of the town; for they find rolling plateaus, wide rivers, and narrow valleys dropping down from high hills or precipitous bluffs throughout the whole district over which the city extends. Yet the surpassing beauty of nature is not more impressive to the thinking stranger than the work of man, who has created and dominates a vast industrial system. The manufacturing extend for miles along the banks of all three rivers. Red fires rise heavenward from gigantic forges where iron is being fused into wealth. The business section of the city is wedged in by the rivers, its streets are swarming with people, and there is a myriad of retail houses, wholesale houses, banks, tall office buildings, hotels, theatres, and railway terminals; but right where these stop the residence section begins, like another city of happy homes — an immense garden of verdant trees and flowering lawns divided off by beautiful avenues, where some houses rise which in Europe would be called castles and palaces, with scarce a fence between to mark the land lines, giving an aspect almost of a park rather than of a city. There are many miles of asphalt streets set

off with grass-plots. On the rolling hills above the Monongahela River is Schenley Park (about 440 acres), with beautiful drives, winding bridle-paths, and shady walks through narrow valleys and over small streams. Above the Allegheny River is Highland Park (about 290 acres), containing a placid lake and commanding fine views from the summits of its great hills. It also contains a very interesting zoölogical garden.

In Schenley Park is the Carnegie Institute, with its new main building, dedicated in April (11, 12, and 13), 1907, with imposing ceremonies which were attended by several hundred prominent men from America and Europe. This building, which is about six hundred feet long and four hundred feet wide, contains a library, an art gallery, halls of architecture and sculpture, a museum, and a hall of music; while the Carnegie Technical Schools are operated in separate buildings near-by. It is built in the later Renaissance style, being very simple and yet beautiful. Its exterior is of Ohio sandstone, while its interior finish is largely in marble, of which there are sixty-five varieties, brought from every famous quarry in the world. In its great entrance-hall is a series of mural decorations by John W. Alexander, a distinguished son of Pittsburgh. The library, in which the institution had its beginning in 1895, contains about 300,000 volumes, has seven important branches, and 177 stations for the distribution of books. Mr. Harrison W. Craver is now the efficient librarian. The Fine Arts Department contains many casts of notable works of architecture and sculpture, sufficient to carry the visitor in fancy through an almost unbroken development from the earliest times in which man began to produce beautiful structures to the present day. It is now the aim of this department to develop its galleries on three lines: first, to gather early American paintings from the very beginning of art in this country; second, to acquire such portraits of eminent men as will, in the passage of years, make these halls to some extent a national portrait-gallery; and, third, to obtain such pieces of contemporary art as will lead to the formation of a thoroughly



R. H. Crossfield

F. D. Power

W. H. Pinkerton

representative collection of modern painting. Mr. John W. Beatty, Director of Fine Arts, has made the building up of this department his ripest and best work. The Museum embraces sections of paleontology, mineralogy, vertebrate and invertebrate zoölogy, entomology, botany, comparative anatomy, archaeology, numismatics, ceramics, textiles, transportation, carvings in wood and ivory, historical collections, the useful arts, and biological sciences. Its work in the department of paleontology is particularly noteworthy, as it has extended the boundaries of knowledge through its many explorations in the western fossil fields. The success of the Museum is largely due to the energy and erudition of Dr. W. J. Holland, its amiable director. In the music-hall, a symphony orchestra is maintained, and free recitals are given on the great organ twice every week by a capable performer.

The annual celebration of Founder's Day at the Carnegie Institute has become one of the most notable platform occasions in America, made so by the illustrious men who participate in the exercises. Some of these distinguished orators are William McKinley and Grover Cleveland, former Presidents of the United States; John Morley and James Bryce, foremost among British

statesmen and authors; Joseph Jefferson, a beloved actor; Richard Watson Gilder, editor and poet; Wu Ting Fang, Chinese diplomat; and Whitelaw Reid, editor and ambassador. At the great dedication of the new building, in April, 1907, the celebration of Founder's Day surpassed all previous efforts, being marked by the assembling of an illustrious group of men, and the delivery of a series of addresses, which made the festival altogether beyond precedent.

Mr. Andrew Carnegie has founded this splendid Institute, with its school system, at a cost already approximating \$20,000,000, and he must enjoy the satisfaction of knowing it to be the rallying-ground for the cultured and artistic life of the community. The progress made each year goes by leaps and bounds; so much so that we might well employ the phrase used by Macaulay to describe Lord Bacon's philosophy: "The point which was yesterday invisible is to-day its goal, and to-morrow will be its starting-point." The Institute has truly a splendid mission.

The University of Pittsburgh⁷ was opened about 1770, and incorporated by the Legislature in 1787 under the name Pittsburgh Academy. The University embraces a College and Engineering School, a School of Mines, a Graduate Department, a Summer School, Evening Classes, Saturday Classes, besides Departments of Astronomy, Law, Medicine, Pharmacy, and Dentistry. It now has a corps of 151 instructors and a body of 1,138 students.

The city has some very attractive public buildings and office buildings and an unusual number of beautiful churches. The Allegheny County Court-House, in the Romanesque style, erected in 1884-88 at a cost of \$2,500,000, is one of Henry H. Richardson's masterpieces. The Post-Office and the Customs Office are housed in a large Government Building of polished granite.

The city has twenty or more hospitals for the care of its sick, injured, or insane, ten of which have schools for the training of nurses. There is the Western Pennsylvania Institute for the Instruction of the Deaf and Dumb in Pittsburgh, which is in part



A. W. Moore

A. W. Kokendoffer

W. F. Turner

Claude E. Hill

maintained by the State, where trades are taught as a part of the educational system. The State also helps to maintain the Western Pennsylvania Institution for the Blind, the Home for Aged and Infirm Colored Women, and the Home for Colored Children. Among other charitable institutions maintained by the city are the Home for Orphans, Home for the Aged, Home for Released Convicts, an extensive system of public baths, the Curtis Home for Destitute Women and Girls, the Pittsburgh Newsboys' Home, the Children's Aid Society of Western Pennsylvania, the Protestant Home for Incurables, the Pittsburgh Association for the Improvement of the Poor, and the Western Pennsylvania Humane Society for the Prevention of Cruelty to Animals, Children, and Aged Persons. Under the management of Women's Clubs several playgrounds are open to children during the summer, where competent teachers give instruction to children over ten years of age in music, manual training, sewing, cooking, nature-study, and color-work.

The water-supply of Pittsburgh is taken from the Allegheny River and pumped into reservoirs, the highest of which is Herron Hill, 530 feet above the river. A slow sand filtration plant purifies the entire supply.

Pittsburgh maintains by popular support one of the four symphony orchestras in America. She has given many famous men to science, literature, and art. Her Astronomical Observatory is known throughout the world. Her rich men are often liberal beyond their own needs; particularly so William Thaw, who spent great sums for education and benevolence; Mrs. Mary Schenley, who has given the city a great park, over four hundred acres in the very heart of its boundaries; and Henry Phipps, who erected the largest conservatory for plants and flowers in our country. There is one other, Andrew Carnegie, whose wise and continuous use of vast wealth for the public good is nearly beyond human precedent.

If Pittsburgh people were called upon to name their best known singer, they would, of course, with one accord, say Stephen C. Foster. His songs are verily written in the hearts of millions of his fellow-creatures, for who has not sung "Old Folks at Home," "Nelly Bly," "My Old Kentucky Home," and the others? Ethelbert Nevin is the strongest name among our musical composers, his "Narcissus," "The Rosary," and many others being known throughout the world.

Charles Stanley Reinhart, Mary Cassatt, and John W. Alexander are the best known among our painters. Henry O. Tanner, the only negro painter, was born in Pittsburgh and learned the rudiments of his art here. Albert S. Wall, his son, A. Bryan Wall, George Hetzel, and John W. Beatty have painted good pictures, as have another group which includes William A. Coffin, Martin B. Leisser, Jaspar Lawman, Eugene A. Poole, Joseph R. Woodwell, William H. Singer, Clarence M. Johns, and Johanna Woodwell Hailman. Thomas S. Clarke is a Pittsburgh painter and sculptor. Philander C. Knox, United States Senator, and John Dalzell, member of the House of Representatives, are prominent among those who have served Pittsburgh ably in the National Government.

Perhaps the most important piece of literature from a local



W. H. Sheffer

J. J. Haley

C. J. Tannar

J. H. MacNeill

pen is Professor William M. Sloane's "Life of Napoleon." This is a painstaking and authoritative record of the great Frenchman who conquered everybody but himself. Dr. William J. Holland, once chancellor of the University of Pittsburgh, now director of the Carnegie Museum, has given to the field of popular science "The Butterfly Book" - an author who knows every butterfly by its Christian name. Then Andrew Carnegie's "Triumphant Democracy" presents masses of statistics with such lightness of touch as to make them seem a stirring narrative.

George Seibel has written three beautiful plays which have not yet been produced, because the modern stage-managers seem to prefer to produce unbeautiful plays. One of these is "Omar Khayyam," which was accepted and paid for by Richard Mansfield, who died before he could arrange for its production. Mrs. Mary Roberts Rinehart is a young author who is coming to the front as a writer of successful dramas, stories, and books. Her novel, "The Circular Staircase," was a pronounced success.

That truly gifted woman, Margaretta Wade Deland, was born in Pittsburgh in 1857, and resided here until her marriage in 1880.

Among her books are "John Ward, Preacher," "The Story of a Child," "Philip and His Wife," and "Old Chester Tales."

I have sometimes heard a sneer at Pittsburgh as a place where undigested wealth is paramount. I have never beheld the city in that character. On the contrary, I have, on frequent occasions, seen the assemblage of men native here where a goodly section of the brain and power of the nation was represented. There is much wealth here, but the dominant spirit of those who have it is not a spirit of pride and luxury and arrogance. There is much poverty here, but it is the poverty of hope, which effort and opportunity will transform into affluence. And especially is there here a spirit of good fellowship, of help one to another, and of pride in the progress of the intellectual life. And with all of these comes a growth toward the best civic character, which in its aggregate expression is probably like unto the old Prophet's idea of that righteousness which exalteth a nation.



First Congregational Church

Bellefield Presbyterian Church

Temple Rodeph Shalom



Main Plant and General Offices, H. J. Heinz Co.

THE WORLD'S MODEL KITCHENS

The Cleanest, Largest, and Best-Equipped Pure Food Establishment of its kind in the World — comprising over 20 acres of floor-space — is located in Pittsburgh, and its doors are always open to visitors.

A Few Facts About H. J. Heinz Co.— 4,000 Employees, 400 Traveling Salesmen, 20 Acres Floor-space in Main Plant, 14 Branch Factories with 32 Acres Floor-space, 69 Salting Stations, 43 Branch Distributing-Houses, 30,000 Acres Under Cultivation, 40,000 Persons Required to Care for and Harvest Crops.

Hours for Visitors from 8 a.m. to 5 p.m. Guides in attendance. Only plant of the kind always open for inspection. Take Millvale car at Sixth Street and Penn Avenue, and ask the conductor. Ladies may be entertained in parties. Write for particulars.

Last year over 30,000 visitors went through the Home of the 57 to see the care, the precision, and the marvelous equipment that have made Heinz Food the standard of excellence all over the world.



JOSEPH HORNE CO.

This store is not only the leading, but it is the largest and the oldest dry-goods store in Pittsburgh.

Its natal year was 1849. From a pigmy it has grown to a giant. It has all the attachments of modern stores; eighty different departments, in which about everything for everybody can be obtained.

It is situated in one of the most convenient spots in the city, at Penn Avenue and Fifth Avenue, and is accessible by all street-car lines, with the exception of those running from the South Side of the city.

The illustration includes our new addition, which will be erected some time soon, and from the present selling-space of seven acres we will expand to a selling-space of twelve acres.

All modern conveniences for the public, including Restaurant.

Our mail-order business extends all over the country. A catalogue is published twice a year, March and September, and is mailed to any one who sends address.

If you will let us have your name we'll mail you from time to time the catalogue, and other good literature which will interest you.



BOGGS & BUHL
DRY GOODS DEPARTMENT STORE,

renowned for its large assortments of medium to finest dry goods and related lines at small profit prices.

Federal Street, Park Way, South and West Diamond Streets,
North Side.

A specialty store in everything it undertakes.

A store that was founded in 1869 — forty years ago; and its annual sales are many millions.

Dress Goods, Silks, Furs, Women's Coats, Suits, Skirts, Waists,
Muslinwear and Millinery.

Men's and Boys' Clothing, Hats, and Furnishings.

Rugs, Curtains, and Household articles of every description.

Five minutes from foot of Fifth Avenue.

Visits of inspection earnestly solicited.

Mail Order Department that has a clientage in every State in
the Union.

Acquired this great Mail Order business with choice goods,
furnishing them at the same low prices as sold over the counters.



KAUFMANN'S "THE BIG STORE"

Here are two things to remember when you come to Pittsburgh:
First.— That Pittsburgh now has a population of over 600,000 (estimated), and is expected to rank as the fifth largest city in the United States at the next census.

Second.— That Kaufmann's, Pittsburgh's biggest store, has 11 acres of floor-space, 2,500 employees, 100 delivery-wagons, and an electric plant big enough to light a town of 10,000 population. It sells "Everything under the Sun," and at such prices that it will pay you to defer your shopping until you come to this city.

You are cordially invited to make "The Big Store" your headquarters while in Pittsburgh. It is right in the heart of the retail centre, near all the railroad-stations, and passed by cars that will take you direct to your Assembly. No better place to eat, rest, do your buying, and meet your friends. 'T is the usual thing in Pittsburgh to say, "Meet me at Kaufmann's."



THE HANDSOME DINING-HALL OF McCREERY AND COMPANY

Women attending the convention of the Disciples of Christ will find one of the most interesting points of Pittsburgh to be the magnificent Dry Goods Store of McCreery and Company. This building is unique in every detail, and has many novel and fascinating features not found in other stores in the country.

Beautiful rest-rooms, cozily and handsomely furnished, are provided for the comfort and convenience of patrons.

The dining-hall, occupying the entire length of the building, on the ninth floor, is one of the most attractive features of the house. With its soft green walls, its grayish-green pillars, its green carpet, and its curiously tinted furniture, it displays a happy blending of color. The simplicity, the exquisite daintiness, the inviting repose, of such artistic taste is a matter of wonder at first, but most alluring in its unusual harmony. The furniture is of gray maple. The backs of the chairs are inlaid with pewter and copper in long, simple lines. Telephones are so arranged as to be placed on the tables when required.

Guides are furnished on request to conduct visitors on a descriptive trip through this interesting and unusual building.

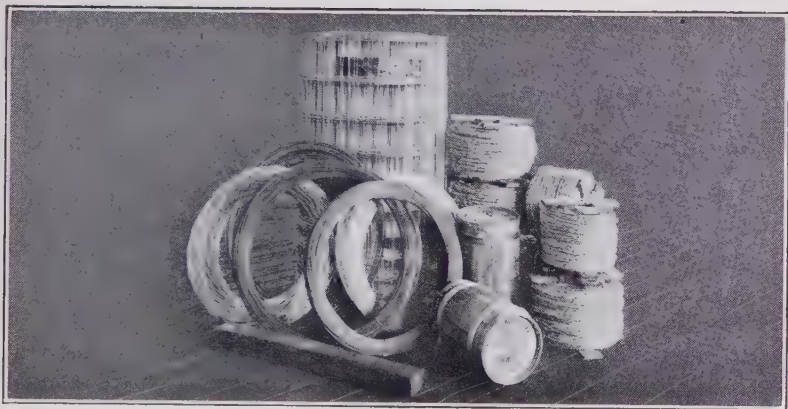


W. F. FREDERICK

Starting as organist of the village church in the mountains of Fayette County, Pennsylvania, the boy William Franklin Frederick became, successively, music-teacher, piano dealer in the village of Listonburg, then in Uniontown, whence as a centre a vast organization has been built up, with stores in Washington, D. C.; Williamsport, Altoona, Johnstown, Charleroi, McKeesport, and Pittsburgh, Penn.; Cumberland, Md.; Cleveland and Canton, O.; and agencies all over the contiguous territory. The Pittsburgh store, occupying nine immense floors at 635-637 Smithfield Street, is the largest in the world devoted exclusively to selling pianos.

And W. F. Frederick, eminent and successful merchant, is still church organist. Naturally, it is a pipe-organ at which he now presides, and it is a great congregation of a thousand souls whose worship he leads; but the soul of harmony and the heart of fidelity are just the same.

All the pianos used in the Centennial sessions are furnished by the W. F. Frederick Piano Company, free of charge, and their Recital Hall is used for the weekly meetings of our Ministerial Association, on the same generous terms.



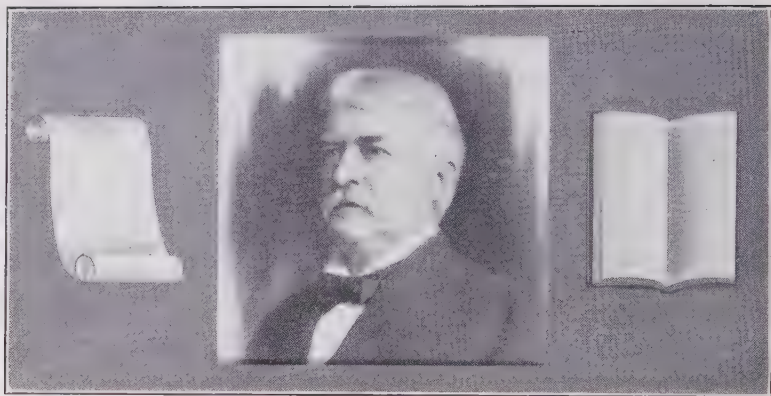
THE PITTSBURGH STEEL COMPANY

The Pittsburgh Steel Company is one of the largest industries in its line in the United States. It is a typical Pittsburgh enterprise, owned and operated by Pittsburgh men and managed with Pittsburgh energy and sagacity. Its immense plants are located at Monessen, Penn., and give employment to a great host of people. It was one of the few concerns that not only did not stop, but never even hesitated during the recent depression.

It manufactures billets, bright wire, annealed wire, galvanized wire, barbed wire (on regular, pony, or 80-rod spools), galvanized twisted cable-fence wire, and hard spring-coil wire. In addition to all this it adds to its output wire-fence staples, poultry-netting staples, standard steel wire nails, large-head nails, and galvanized wire nails of all kinds. It manufactures steel hoops, steel bands, and cotton ties, and puts out the very best poultry fence wire.

This is known as the "Pittsburgh Perfect." It is electrically welded and has stood the test of time and the stress of years.

If you are interested to the least degree in the output of this celebrated firm do not hesitate to send for catalogue. Address, Pittsburgh Steel Company, Pittsburgh, Penn.



J. Warren Lytle

THE PITTSBURGH ACADEMY

J. Warren Lytle, the president and founder of the Pittsburgh Academy, has built up an institution of commanding merit. Starting in 1882, with twenty pupils, the Academy has averaged more than five hundred each year since 1896. During its quarter of a century 7,000 young men and women have received their education wholly or in part in the Academy. Among these, many are prominent as ministers, lawyers, physicians, teachers, and successful business men.

So well has the work been done that the Academy is well known all over the United States, and its graduates accepted in the leading universities without reëxamination. Besides fitting for classical courses in colleges and technical courses in scientific schools, there is a Normal Department that has qualified many of the finest teachers in the country. The Business Department ranks equally high. Well-graded and complete courses of study in bookkeeping and stenography fit students for the best and most exacting situations. The Academy now has beautiful and well-lighted rooms in the new May Building, corner Liberty and Fifth Avenues.



The Point

James Rees and Sons Company, Designers and Builders of Iron, Steel, and Wooden Steamboats. Pioneers in America in the building of Light Draught Knock Down Steamboats for Foreign Countries. They make a specialty of Steamboat Engines and Marine Boilers, Steam Capstans, Steam Pumps and Heaters; also builders of Rolling-Mill Engines, Gas Engines, and Gas Producers. Builders of the Foreign Christian Missionary Society's Centennial Steamboat "Oregon" for the Congo Mission.

Some of the best printing done in Pittsburgh, including much of our own, comes from the Art Engraving and Printing Company, 3 Barker Place. The members of the firm work overtime. They buy directly from the mills, carry no bad accounts, and use the best machinery and latest approved processes.

The Pittsburgh Life and Trust Co. absorbed the Washington Life Insurance Co. of New York, to the advantage of the policy-holders of both. Its management is safe and aggressive. W. C. Baldwin is president and James H. Mahan secretary.

Prof. Geo. Kyme of 209 Bissell Block, Pittsburgh, Penn., with his revolutionizing methods of "Lightning Sight Reading," who develops in six lessons self-reliant readers, is open for engagement.



Born just thirty-seven years ago, in a storeroom so small that “you had to back out to the sidewalk to turn around.”

But now — Pickering's have forged to the front as the “largest credit furniture and carpet house in the world.”

Mention “Pickering's” anywhere within a several-hundred-mile radius of Pittsburgh and hear how quickly some one answers, “Your credit's good” or “Nuf ced!”

The reason for the unprecedented growth of the business is as well known as Pickering's popular trade-mark expressions: fair dealing, nothing else. That means the best possible goods at the lowest prices consistent with a living profit; a hearty willingness to extend the people credit; an honest, wholesome way of treating customers after the goods have been delivered.

At Tenth Street and Penn Avenue you will find furniture, carpets, rugs, draperies, gas and coal ranges, heaters, dinner-ware, toilet-ware, framed pictures, cut glass, and bric-à-brac.

Pickering's have a beautifully illustrated book, telling all about this big business, which they will be glad to mail free to any point within a hundred miles of Pittsburgh. This book also contains an unusual Free Railroad Fare Offer to prospective purchasers.



Pittsburgh Exposition

“Mellor stands for Melody;” but while C. C. Mellor and Co. have been educating Pittsburgh up to the Steinway standard, they have also been among the leaders in all civic progress.

The Freehold Real Estate Company offers the public unequalled facilities for the selling, buying, renting, and guardianship of property. 334 Fourth Avenue.

The Rosenbaum Company's great department-store, Market Street from Liberty to Fifth Avenue, began forty-one years ago as a little millinery-shop.

Campbell's Department Store, 327 Fifth Avenue.

C. L. Netting, Jr., Tailor and Furnisher, 626 Smithfield Street.

John Fite, Elgin Butter, Cheese, etc., 300-308 Ferry Street.

Annie J. Schuyler, M.D., Room 21, 146 Sixth St., cor. Penn Ave.

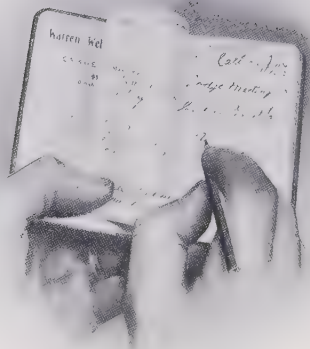
Pittsburgh Provision and Packing Co., Union Stock-Yards.

Taylor Brothers, House Furnishings, 934 Penn Avenue.

James W. Houston Co., Wholesale Grocers, Fourteenth Street and Liberty Avenue.

John Dimling's Confectionery, 409 Market Street.

S. B. Charters, Groceries and Fresh Meats. Three stores: Grant Street and Third Avenue, East End, Wilmerding.



BOSTON LEATHER BINDING CO.,
BOSTON, MASS.

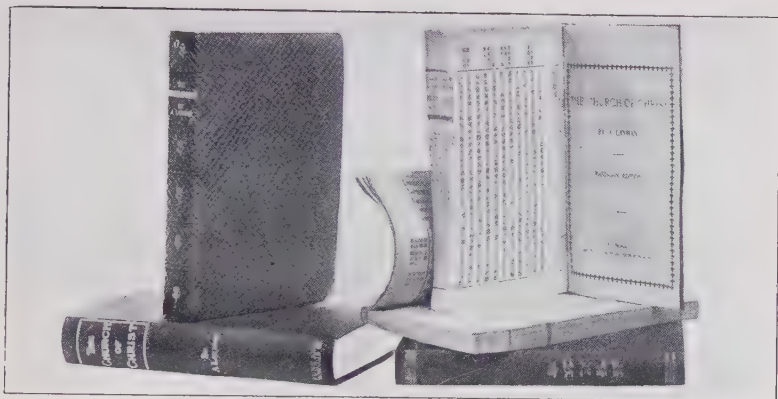
To develop business and make your advertising effective use articles made from leather that are especially adapted to serve the every-day needs and convenience of the user.

They are the most useful, most permanent, the best appreciated, and most effective, and therefore they are the most economical, form of advertising that can be used.

Business houses, large and small, in every line, use them in ever-increasing quantities, with gratifying profit.

We are the manufacturers of the largest and best line of these special goods made or shown in America, manufacturing and selling direct to those desiring to develop and increase their business.

We invite correspondence, and shall be glad to send illustrated descriptive matter embodying suggestions; also detailed plans for effectively using them in your advertising.



THE CHURCH OF CHRIST

BY A LAYMAN

In three years Mr. J. A. Joyce, General Selling Agent, alone, with headquarters at 209 Bissell Block, Pittsburgh, has filled orders from all parts of the world for 34,000 copies. The fourteenth edition, revised, is now on sale. It is also published in Chinese and Japanese and is being translated into Hindi.

A strong and rational plea for Christian Union by restoring the New Testament Church, "unencumbered by artificiality of Man-made Creeds and Denominational Divisions, which simply adopts Christ and His teachings in their original clearness, comprehensiveness, and purity."—Funk and Wagnalls Company, Publishers.

"The Christian Commonwealth," London, says: "A most fascinating book."

President J. W. McGarvey writes: "It presents the Church of Christ correctly and in a perfectly intelligible way."

Charles Reign Scoville says: "Any Christian living a thousand miles from any church could take this book and with its description of the Church and its references to the Bible organize the Church of Christ and invite men of any faith to meet in Him."



Schenley Avenue Hotel
Pittsburgh Pa



Hotel Anderson

Hotel Schenley

Ft. Pitt Hotel



The Blockhouse

PITTSBURGH HOTELS

Hotel Schenley, General Headquarters, Forbes Street, Grant Boulevard, and Fifth Avenue. James Riley. E. Rooms without bath, \$2.00 single, \$2.50 double; with bath, \$3.00 up single, \$3.50 up double.

Fort Pitt Hotel, Penn Avenue and Tenth Street. C. A. Blanchard. E. Rooms without bath, \$1.50 single, \$2.00 double; with bath, \$2.50 single, \$3.00 double.

Hotel Henry, Fifth Avenue, near Smithfield Street. E. E. Bonneville. E. \$1.50 up.

Seventh Avenue Hotel, Seventh and Liberty Avenues. Richardson and Hamm. E. Rooms without bath, \$1.50 single, \$2.00 double; with bath, \$2.00 single, \$3.00 double.

Hotel Anderson, Penn Avenue and Sixth Street. W. H. McKinnie. A. Rooms without bath, \$3.00 single, \$5.00 double; with bath, \$4.50 single, \$7.50 double.

Hotel Antler

Colonial-Annex Hotel

Hotel Newell



Lincoln Hotel



Griswold Hotel

Hotel Boyer

- Monongahela House, Smithfield and Water Streets. J. B. Kelley.
E. Rooms without bath, \$1.00 up ; with bath, \$2.50 single,
\$4.00 double. A. Rooms without bath, \$3.00 up.
- Colonial-Annex Hotel, Penn Avenue and Sixth Street. L. Fred
Klooz. E. Rooms without bath, \$1.00 up; with bath, \$1.50
up single, \$2.50 up double.
- Hotel Lincoln, Penn Avenue and Fifth Street. H. B. Ferry. E.
Rooms without bath, \$1.50 single, \$2.00 double; with bath,
\$2.00 single, \$3.00 double.
- Hotel Boyer, Duquesne Way and Seventh Street. Albert Irvin. A.
\$2.00 per day for each person.
- St. Charles Hotel, Wood Street and Third Avenue. D. S. Orcutt.
A. \$2.00 and up for each person.
- Hotel Griswold, opposite Post-office. Walter H. Herrington. E.
Rooms without bath, \$1.00 single, \$1.50 double; with bath,
\$2.00 single, \$3.00 double.
- Hotel Newell, 343, 345 Fifth Avenue. W. B. De Shon. E. Rooms
without bath, \$1.00 single, \$1.50 double; with bath, \$2.00
single, \$3.00 double.
- Hotel Antler, 335 Fifth Avenue. D. Austead. E. Rooms without
bath, \$1.00 single, \$1.50 double; with bath, \$1.50 single, \$2.50
double.
- Hotel Yoder, 1112 Forbes Street. A. E. Earps. Rooms for men
only, from 25 cents up.
- New Home Hotel, Duquesne Way, near Eighth Street. Wm.
McMahon. A. \$2.00 per day for each person.
- Hotel Dorset, Center Avenue and Beatty Street, E. E. E. M.
Arnold. E. Rooms without bath, \$1.00 single, \$1.50 double.
- Hotel Lamont, 329 Spahr Street, E. E. Frank C. Smith. E.
\$1.00 up. A. \$3.00 up.
- E.— European Plan.
A.— American Plan.



Entrance to Highland Park

THE RESTAURANTS OF PITTSBURGH

They offer such excellent service at such reasonable prices that all the Centennial delegates will find them not only satisfactory, but delightful. Here are a few representatives:

The Royal Restaurant, No. 320 Diamond Street, between Wood and Smithfield Streets, is elegantly appointed and delightfully conducted. It is open from 6 A.M. to 7.45 P.M.

The Pittsburgh Dairy Lunch, 826 Liberty Avenue, offers a large variety of choice both in selection and in preparation. The guests profit by their unique plan of service.

There are three Saratoga Lunch Rooms, of uniform and popular merit,—140 Sixth Street, 818 Liberty Avenue, and 538 Smithfield Street. Tables for ladies. Always open.

The Physical Culture Restaurant, 302 Wood Street, proves thrice daily the advantage of a meatless diet.

Jones' Restaurant, 328 Fourth Avenue, near Smithfield Street and the Post-office, possesses a homelike individuality.

The Davis Cafeteria, Diamond Street, near Smithfield, Fifth Avenue entrance through Arcade, is big and fine. Orchestra.

Jeremy Catering Co., Buffet Lunch, 309 Smithfield Street.

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(b) Reserve books taken at 10 p. m. Mondays to Fridays are due at 9 a. m. the next morning. A reserve book taken from the library at 12 m. Saturday is due at 9 a. m. the following Monday.
3. Books not on reserve may be drawn from the library for two weeks and may be renewed once for the same period, except one-day books.
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